



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 44D7 C

Harvard Depository  
Brittle Book



NT. Com (1-4)

1824

557.6  
Martin

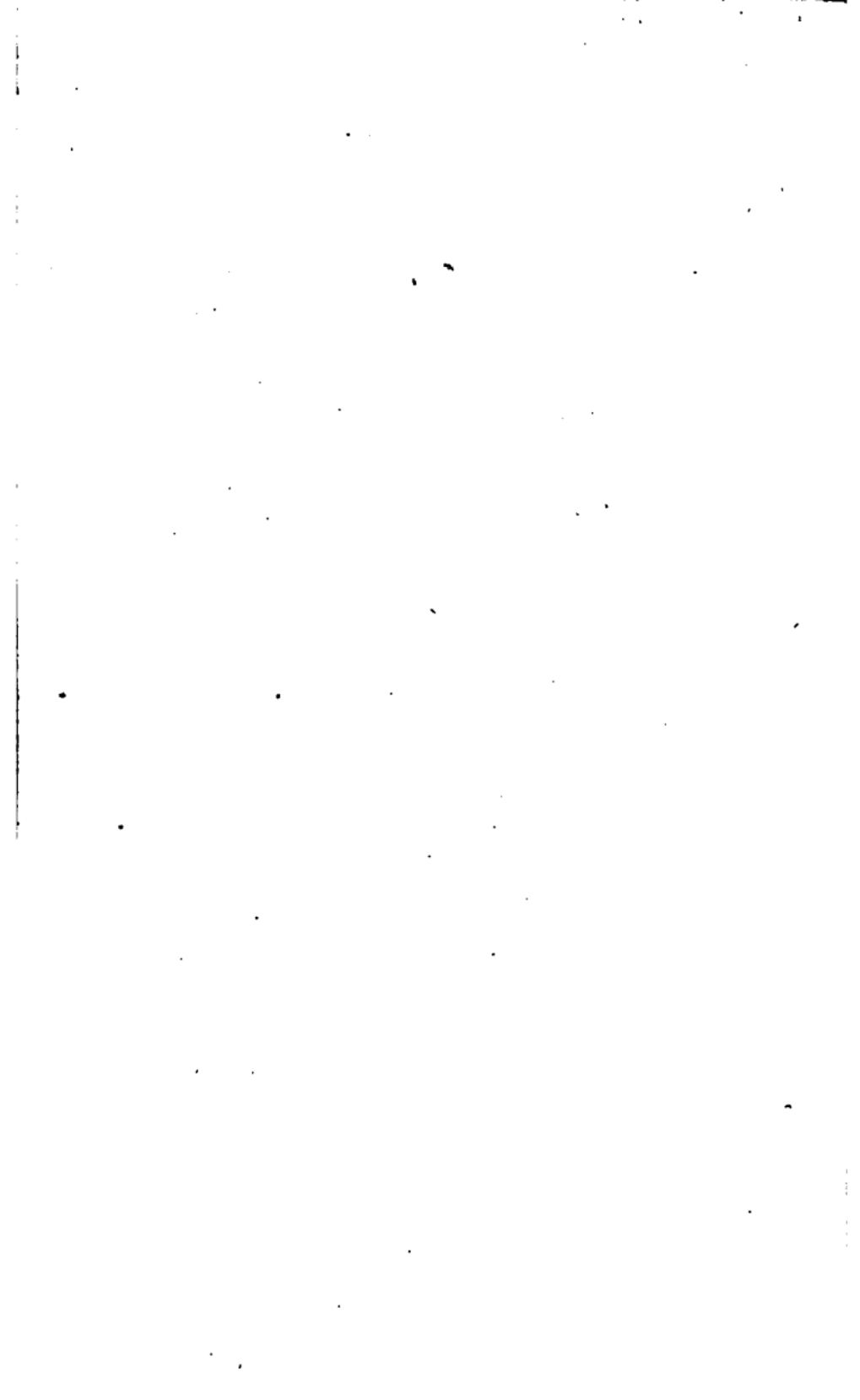


LIBRARY  
OF THE  
**Divinity School.**

RECEIVED Nov. 1884,  
FROM THE LIBRARY OF EZRA ABOT,  
LATE PROFESSOR IN THE SCHOOL.









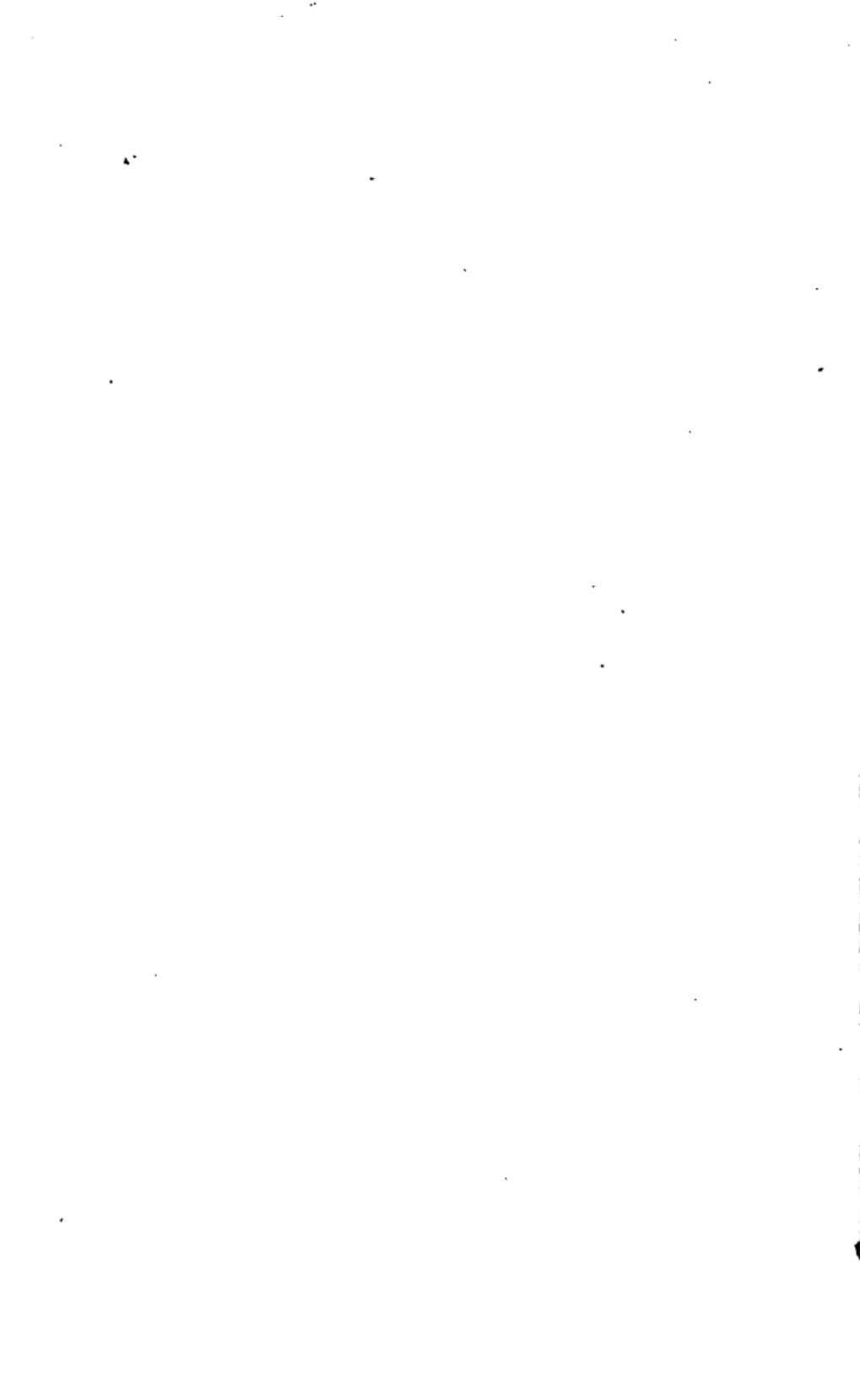
**NOTES ON THE FOUR GOSPELS AND  
THE ACTS OF THE APOSTLES**

---

**VOL. II**

**N O T E S**

**1838—1840**



◎

# NOTES ON THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES



*πρέπον οὖν ἔστιν μὴ μόνον καλεῖσθαι Χριστιανούς,  
ἀλλὰ καὶ εἶναι [οὐ γάρ τὸ λέγεσθαι, ἀλλὰ τὸ εἶναι,  
μακάριον ποιεῖ.]*

IGNAT. AD MAGN.

1834, *The second*  
**VOL. II** =



LONDON  
WILLIAM PICKERING  
1838

*Facciolatus vero, interpretis vocem et vim meditatus, non alio  
consilio scripsit, nisi ut iis consulat, qui Ciceronem cognoscere  
volunt, et quam minimo labore cognoscere. Paucis igitur verbis,  
quæ sunt explicanda, explicat ; neque unquam Ciceronis contextum  
per longas commentationes oculis subduxit.*

OLIVETI Praef. in Cic. Orat. pro Publ. Quintio.

*Entered at Stationers' Hall.*

---

C. WHITTINGHAM, TOOKS COURT, CHANCERY LANE.

## ADVERTISEMENT.

THE present little volume, although complete in itself, is to be regarded as a continuation and conclusion of the prefatory disquisitions<sup>a</sup> contained in the *Notes on the Four Gospels and the Acts of the Apostles*, 1838, duod.<sup>b</sup> The reception which that work has experienced without any of the usual aids to notoriety, encourages the hope that, by the blessing of God, the whole together may prove a substantial groundwork for studying the Book of Life.

The writer has endeavoured to express himself with simplicity, clearness, and precision; and, if

---

<sup>a</sup> It may be conveniently incorporated after p. 204 of the Notes, as the latter half of vol. I.; placing the *first* of the two titles now given, before the title of 1838, and the *second* before p. 205. In that volume let the old Appendix L be changed with a pen into App. S. as, hereafter, the *List of Books recommended* will constitute App. R.—Circumstances beyond the writer's controul suspend the publication of the notes on the remaining books.

<sup>b</sup> On Mat. i. 1. *read* 2 Sam.—N.B. The references to the O.T. which appear incorrect on looking at the English Bible, will often be found right on turning to the LXX.

On Acts iii. 25. *for Peter read Luke, and dele not.*

The accidental cancel of some words, intended merely to have been transposed, has perverted the first sentence on Mat.

successful in dispelling but a solitary misapprehension, he will have effected something for moderation, and peace, and truth. Bp. Warburton has said—very beautifully—"Truth and Virtue are twin-born sisters; - - truth being speculative virtue, and virtue only practical truth." Serm. upon 2 Pet. i. 5.

The high importance of rightly apprehending the scriptural doctrine of Election will be universally allowed; and even those who may possess Mr. Faber's work upon the subject, will not be displeased to see it divested of all abstruseness. The account of the Thirty-nine Articles will be found more perspicuous and satisfactory than any hitherto offered.

F. M.

March, 1840.

---

xxvi. 17. The passover was celebrated on 14 Nisan, and the feast of Unleavened Bread on 15-21 Nisan; but, as all leaven was removed at the beginning of 14 Nisan, the entire passover occupied in fact eight days.—To the List I beg now to add, the third edition of Bp. Russel's (of Edinburgh) Consecration Sermon, Rivingtons, 1839; and the *Kingdom of Christ*, by F. D. Maurice, M.A. chaplain to Guy's Hospital, 1838. III, duod. Though this last work has suffered from the hurriedness of its publication, the ability and thoughtfulness displayed in it inspire a most earnest wish, that such leisure as Mr. M. can command, were devoted to the production of a good Church History.

## CONTENTS.

	Page
L. The distinctive character, and the practical working, of the English Reformation .....	7
M. The Trinity, with Dean Swift's Sermon for Trinity Sunday, and Mr. Vogan's first Bampton Lecture ...	39
N. Free-Will .....	81
O. Justification, &c. with Abp. Cranmer's Homily .....	89
P. Election .....	111
Q. The Thirty-Nine Articles .....	127
Table to Strype's Works .....	202

*The reader is requested to correct the following errata :*

- Page* 19, *line 10 from the bottom*, for which read what.  
35, *line last*, for four Gospels, read New Testament.  
45, *line 13*, for [and] which read which [and this]  
85, *line 3 from bottom*, read Heale.  
119, *line 19*, for these read three.  
122, *The note should be marked u u.*  
128, *lines 5 and 9*, read Bishops'.  
135, *line 4 of the note*, read 27, iis (...) ; 28,  
136, *line 16*, for XXVII. read XXXVII.  
153, to note (c) add, See Hooker's Answ. to Travers,  
§ 13.  
163, art. 19. "LEX...solutus;" should be wholly in italics.  
164, *line 8 of note (e)* read overwhelm.  
170, *note (i)* read ~~institutam~~ and dele 1562,  
191, *line 4 from bottom*, read and yet that.

## INTRODUCTION TO ST. MATTHEW.

MATTHEW, or LEVI, Marc. ii. 14, the son of Alphæus (a different person from Alphæus, Mat. x. 8, the father of James, see Appendix F) . . . whose call to be a disciple is modestly related by himself, ix. 9, and who was one of the Twelve . . . was a publican, i. e. collector of the duties imposed upon merchandise, &c. on crossing the sea of Galilee; and dwelt at its N.W. extremity, at Capernaum, through which place passed the balm of Gilead (*opobalsamum*, Justin, XXXVI. 3.), after being gathered and despatched from Jericho. Strabo, XVI. He was present at the effusion of the Holy Spirit, Acts ii.; and, according to Socrates, I. 19, a respectable writer of the fifth century, he subsequently preached in Ethiopia.

His Gospel has been assigned to the early year, A.D. 36 or 38. If this be too soon, a date *much* later is impossible, from his mentioning names, as familiar to his readers, without supplying any note of time. Writing, as he does, for those of the Circumcision . . . Jewish and Samaritan converts, (Euseb. Eccl. III. 24.), he is most careful to indicate fulfilments of prophecy; he relates largely our Lord's discourses, and never thinks of explaining Jewish customs. From his early date we may believe, with Bp. Watson (Letter viii. of his admirable confutation of Thos. Paine), that he omits to notice the Ascension, because of its notoriety.

As we have a Latin and an English *original* of Napier's "Plaine Discoverie of the Apocalypse, 1594," and are sure that there existed a Hebrew and a Greek of Josephus' Jewish War (Jos. War, pref. 1.), so also it is said that St. Matthew's Gospel was at first written by him in Hebrew, A. D. 36 or 38; and again, after some interval, in Greek.<sup>a</sup> That the first published Gospel should be in the language of the Jews, tallies precisely with their being the sole objects of Jesus' immediate ministry (Rom. xv. 8, Acts xiii. 46), and the first care of the Apostles; while it was obviously important that they should have on record in their own tongue our Lord's assurances of the Gentiles' admission to the covenant (*e. gr.* xx. 1—16), which St. Matthew writes without any explanation or hint of fulfilment; as the admission itself was also a matter of perplexity to his colleagues, and of stumbling to his compatriots. The single reason for questioning the belief of this report is the total loss of the Hebrew copy; the loss nevertheless is not without satisfactory explanation. In the fall of Judæa, the Hebrew would by degrees disappear as the Greek circulated more and more, the Jews caring nothing for its preservation; and when it was partially corrupted by the Nazarenes and, to a still greater degree, by the Ebionites, the orthodox probably destroyed every thing that came in their way bearing the semblance of the Hebrew copy.

One, or other, of the corrupted editions just men-

---

<sup>a</sup> See Townson's Works, I. 174, note 4, 1810;—and, for St. Matthew's being the *first written* Gospel, Archdeacon Churton's preface, p. xcvi;—and *early*, Townson, I. 107;—and that the extant Greek is *his own* translation, *ibid.* 88. 173.

tioned, is quoted by the fathers as *the Gospel according to the Hebrews*,<sup>b</sup> and their quotations plainly evince the adulteration.

St. John's exordium has a marked resemblance to that of the book of Genesis; and the two words Βίβλος γενέσεως, which open St. Matthew's Gospel, are thus noted by a distinguished scholar,

*Genesis et Evangelium S. Matthæi*

Explicat hic Christi Genesin liber, alter Adami:  
Incipit a *Genesi Lex et Evangelium.*

*Jo. Audeni [Owen] Epigrammata ad Henricum Walliæ Principem. II. 76.*

Bishop Porteous' "Lectures on St. Matthew" have passed through seventeen or eighteen editions.

<sup>b</sup> Grabe, Spicil. I. 15—31. 1714.—There is *one* citation in Clem. Alex.; *two* in Origen; see also Epiphanius. *Hæres.* 30. 3, 13, and 29. 9. Jerome's Translations into Greek and Latin (Hieron. *Comm. in St. Mat.* I. §. 16. II. *ad Mat.* xii. 13.; *adv. Pelag.* III. 1; and *de Viris Illustr.*) have vanished, it is likely, for the reason above given to account for the disappearance of the prototype.—St. Matthew's own Hebrew has been improperly confounded with the NAZARENE recension (see Bp. Marsh's Michaelis, III. pt. ii. p. 140.); a more inexcusable blunder, confounding it with the EBIONITE, has attempted to invalidate the first two chapters. One simple answer is, that Celsus, who wrote within a century, received them. (See the admirable "Vindication of the Authenticity, &c., by a Layman." Rivingtons, 1822.) Celsus and Porphyry, with equal spite, and perhaps scarcely inferior dexterity, possessed more acuteness, and more judgment, and more learning, than all who have followed in their footsteps.

For the Nazarenes, see Faber's *Apostol.* I. 400; and for the Ebionites, *ibid.* 409, 1832.



## ST. MATTHEW.

- I. 1. book : relates to the first seventeen verses, cf. xix. 7 ; 1 Sam. xi. 14, 15.
2. *and* the son of Abraham : so Gen. xxxvi. 2. “Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite ;” for Anah, *ibid.* 24, was the son of Zibeon. Wetstein’s construing would require νιοῦ Δαβὶδ, τοῦ (or τοῦ νιοῦ,) Ἀβραάμ.—Acts ii. 30, Rom. ix. 5.
3. The birth of the twins, Phares and Zara, was remarkable, Gen. xxxviii. 27—30. The four females may be specified as being exceptions to the general rule of taking wives from the nearest kindred. Ruth was a heathen, and the three others, if Rahab was of Jericho, Josh. ii. 1, were of evil renown. The Talmudic assertion, that Rahab bore to Joshua eight *priests*, must be false, for he was of Ephraim ; Num. xiii. 8.
8. Ahab’s son Joram begat Ahaziah (*Ochozias*), who begat Joash (*Jonan*), who begat Amaziah, who begat Uzziah (*Azariah*). 1 Chron. iii. 11, 12. The three are probably omitted because of the curse denounced against Ahab’s house to the third generation, as Cain and his whole posterity are passed over in Chronicles. In Ezra vii. 3, six generations are wanting between Azariah and Maraioth ; 1 Chron. vi. 7—9. “All” is not affirmed in 17, of either the second or the third series.

11. his brethren : mentioned because they likewise reigned. 1 Chron. iii. 15 ; 2 Kings xxiii. 30, 34, xxv. 7 ; South, II. 421, 1823. So, in 2 and Acts vii. 8, Judah's are mentioned as being the founders of tribes, through whom the Jews traced to Jacob their last common ancestor, and had equal interest in the promised blessing. Jechonias here is Jehoiakim, and father of Jechonias in 12. The latter is Jehoiachin, 2 Chron. xxxvi. 8, called Assir, *i. e.* one in bonds.
12. Abiud : perhaps another name for Meshullam, 1 Chron. iii. 19.—Compare 2 Sam. iii. 3, with 1 Chron. iii. 1.
18. came together : some months elapsed before a bride was taken to her husband. Deut. xx. 7 ; Judg. xiv. 7, 8.—Bishop Middleton thus arranges the senses of *πνεῦμα* :
- i. Breath or wind.
  - ii. Spiritual part of a man (opposed to carnal), in which sense it has never a preposition. Bp. M. on Luc. iv. 1, and 1 Pet. iii. 18. *Πνεῦματι* often adverbial=spiritually.
  - iii. *Abstract*, immaterial agents, spirits.
  - iv. Ascribing personality to the Holy Ghost, has always the article.
  - v. Influence or operation of the H. Gh.
  - vi. Effects of that influence.
19. Deut. xxii. 23, xxiv. 1, 2—put away : refers to “just,” and “privily” to “not willing, &c.” Witnesses were necessary, but the reason might or might not be declared.—husband, *i. e.* be-

---

<sup>a</sup> “ You must, indeed, be as just as the laws : and you must be as merciful as your religion : and you have no way to tie

*trothed* husband ; for betrothal was sufficient to constitute relationships by affinity. Servius ad *Aen.* II. 344, III. 336. Thus Servius explains *conjugis*, *Virg. Ecl. VIII. 18*, by *non quæ erat, sed quæ fore sperabatur* ; and Silanus is called *gener*, *Tac. Ann. xii. 3, 4*.

20. ἰδοὺ : *In somnis ecce ante oculos, Aen. II.* 270.
21. JESUS, i. e. SAVIOUR, hellenistic for Joshua (Hoshea=save thou, Jehoshua=he shall save), *Num. xiii. 16*; *Ecclesiasticus. xlvi. 1*; *Acts vii. 45*; *Heb. iv. 8* . . . to which “himself” refers ; since Joshua only saved God’s people by God’s power. Bp. Pearson, II. The senses of *σωζω* in N. T. are well deduced in a note to vol. ii. of Bp. Maltby’s Sermons. CHRIST, like MESSIAH, (*Dan. ix. 25*, rendered ἡλειμένος by modern Jews), denotes ANOINTED, *John i. 41*, and is first introduced into prophecy by Hannah, *1 Sam. i. 10*. The Jews anointed kings, *1 Kings i. 39*; high-priests, *Lev. iv. 3*; and prophets, *1 Kings xix. 16*. See *Ps. xlv. 7*.
22. *Isai. vii. 14*; *Gen. iii. 15*; *Jer. xxxi. 22*; *Gal. iv. 4*. —The positive purpose of Christ’s coming was human redemption ; his actual appearance necessarily produced an *incidental* accomplishment of all prophecies relating to it.
23. God with us : since our Lord is nowhere so called in N. T., we must infer that He actually was by nature all that EMMANUEL implies. See Abp. Magee, III. 34, *seq.* 1832; *Iliad, F. III. 138*; and Burton’s Testimonies, 186, 1829.

---

these together, but to follow the pattern in the mount ; do as God does, who in judgment remembers mercy.”—Bp. Jer. Taylor.

- II. 1. From Arabia, 1 Kings x. 2; or rather from Persia (Hyde Rel. Vet. Pers. §. 31, 1760). Very probably Balaam's prophecy, Num. xxiv. 17, 19, of the *star that should come out of Jacob*, was a tradition among his countrymen of Mesopotamia; and the Babylonians were early given to study the stars of their resplendent sky: see Dan. ii. 38. The Magi are popularly known as *Melchior, Gaspar, and Balthazar, the Three Kings of Cologne*; deriving their number, perhaps, from that of their gifts, and their regality from Ps. lxxii. 10; Isai. lx. 3. They were not *Jews*; see Townson, I. 50. The Arabians, as Ishmaelites, might know something of the promise to Abraham.
2. *its* rising: if “the east,” why varied from 1? As east it is always plural (denoting the risings of the heavenly bodies in general), or has no article. Dr. Hales. The star was of course seen to westward.
3. *πᾶσα*: [*ἡ πόλις*]. In Cic. pro Flacc. 28, we find both *Hierosolymam* and *captis Hierosolymis*. Reference to this trouble is made in Jos. Ant. XVII. 2, 4; Lardner's Cred. pt. 1. book II. ch. i. 629-645 (cf. Benson's Chron. of our Saviour's Life 144—159, 1829); and the oath of fealty which preceded it coincides with Luc. ii. 1. The Jews expected a heavy visitation of calamities would usher in the Messiah; Schoettgen.
4. Properly there was only one high-priest; but the name was given to the heads of the 24 courses (on Luc. i. 5), and to all who had ever enjoyed the high-priesthood (which, after Herod's accession, ceased to be held for life), and to any priests (Lightfoot's H. H.) who were

chosen into the great Sanhedrim.—Scribes : see appendix B.

5. John vii. 42.
6. Micah v. 2. should be read (as in the Syriac) with an interrogation, for which Herod's assembly inserts the equivalent negative (as 2 Sam. vii. 5, and 1 Chron. xvii. 4), substituting “princes” for the “thousands” over which each presided. Ex. xviii. 21 ; 1 Sam. xxviii. 23. The smallness of Bethlehem (1 Chron. ii. 19-50) might invalidate its dignity, as in 1 Chron. xxiii. 11, Shime'i's sons, having but small progeny, are reckoned as but a single family, see Judg. vi. 15 ; compare Saul's appointment, 1 Sam. ix. 21, xv. 17. There was another Bethlehem in Galilee, belonging to the tribe of Zabulon, Josh. xix. 15. —Israel : all who obey God's word, Gentiles as well as Jews, Rom. ii. 28, ix. 6 ; Gal. vi. 15, 16.
13. Many Jews were settled in Egypt, Jer. xlvi. i. ; and were brought also by Ptolemy Soter, Jos. Ant. XII. i. and ii. 4. The gifts of the Magi would supply the means ; and Egypt would be safer than any part of Syria, which province had a close connection with Judea.
15. Hos. xi. 1, where the Israelites are a type of Christ. Some, according to Origen, cited Num. xxiv. 8.
16. ‘plaid withal,’ is Sir John Cheke's rendering (Life, by Strype, 164, 1821) ; *i. e.* trifled with. Bethlehem being small, the number of little sufferers could not exceed twenty (Michaelis, I. 50) ; for St. Matthew, dropping  $\tau\alpha\pi\alpha\delta\alpha$ , clearly intends only males ; nor is it surprising that Josephus, see on 3 above, records not a slaughter-

ter so trifling in the catalogue of Herod's cruelties. Krebs, *Obss. Lips.* 1755, enumerates sixty-eight particulars which Josephus must have known and has omitted. To it the heathen Macrobius, Sat. II. 4, refers Augustus' pun, on hearing that a son of Herod's fell a victim, *One had better be Herod's swine than his son, ὃν ἡ οὐόν*; alluding to the Jews' abstinence from pork.

We read, Suet. Aug. 94, that not many years before, the anxious senate (on xxvii. 11 below) actually voted Herod's precaution on a much wider scale; personal interests interfered to prevent the ratification of the decree.

18. Not *ἴρα* but *τότε*, a more full and express completion. Jer. xxxi. 15, 16, xl. 1—3. Ramah, though in Benjamin, was not far, Gen. xxxv. 19, from Bethlehem; Nabuzaradan there disposed of his captives after taking the capital.—her children: *i. e.* Ephraim. *βεβᾶσιν, οὐκέτ’ εἰσὶ σοι, μάτερ, τέκνα,* Eur. Suppl. 1139. See Bp. Jebb, 101, and—what should always be bound with Bp. Jebb—*Critical Essays by Rev. Ch. Forster, Dublin, 1826.*
20. they: so Ex. iv. 19. Some think Antipater included, who was the eldest son, and put to death on suspicion of inordinate ambition, only five days before Herod's own decease, Jos. Ant. XVII. 7.
22. reign: he was not king but ethnarch; Titus is spoken of as king, in his father's life-time, Jos. War, V. ii. 2; so Marc. vi. 14, but the Evangelists do not call them kings of *the country*. Galilee was more remote from Archelaus, and

had been left to H. Antipas. Archelaus, at his first passover, slew 3,000, who demanded vengeance for those punished on account of the golden eagle, Jos. Ant. XVII. 9, 3, and 6, 2; this slaughter may explain Joseph's "fearing to enter Judæa."—ἐκεῖ, for ἐκεῖσε, Thuc. III. 71; Stalbaum ad Plat. Euthyphr. 14 Steph.; so ὁθεν for ἐκεῖθεν ὅπου, Mat. xxv. 24; ἐκεῖσε for ἐκεῖ, Acts ii. 22; ὅπου for ὁθεν, John vii. 42; cf. Elmsl. ad Heracl. 19.

23. An allusion to the general sense of the prophecies that Christ should be despised and rejected, Ps. xxii. 6, lxix. 7, cxviii. 22; Isai. liii. 3, 12. Christians are in contempt called Nazarenes to this day by the followers of Mohammed. NAZIR denotes anything *abject*, John i. 46; also a *person or thing separated*, but St. Matthew cannot allude to a Nazarite (Num. vi; Judg. xiii. 5, 7), which Christ was not, except allegorically, Heb. x. 5—10, since he drank wine and touched lepers and the dead (Grotius, however, exempts miracles and works of mercy from ritual observances); Sir Thos. Browne, Vulg. Errors, V. vii, observes that, while the *votary* Nazarite is in LXX—*ἀρ*, or —*ηρ*, or —*ιραῖος*, Mat. Luc. John, write —*ωραῖος* and Mark, latinizing, writes —*apηνός*. NEZER denotes a *branch*, and thus Christ is termed Isai. xi. 1; Jer. xxiii. 5; Zech. vi. 12.

- III. Nearly thirty years elapsed between the events of this chapter and the last; of the intermediate time we only know, Luc. ii. 42, that Jesus came up to a passover at twelve years old; see Townson, I. 26.

1. wilderness: Judg. i. 16, it lay along the banks

of Jordan from L. Gennesaret to L. Asphaltites, being the same with the tract called (by the *Jews*, St. Jerome) the Aulon, extending six miles on either side of the river and bounded by hills, Luc. iii. 3.

2. A phrase derived from the Jewish theocracy, Dan. ii. 44, vii. 13, 14, 27; 1 Cor. vi. 2; Micah iv. 6, 7, and expressing
  - i. Manifestation of Messiah, Mat. xii. 28; John iii. 3, xii. 13.
  - ii. Christ's Resurrection, Mat. xxvi. 29; Rom. i. 4.
  - iii. Manifestation in vengeance at Jerusalem, Mat. xvi. 28, xix. 28.
  - iv. Dominion by the Gospel among the Gentiles, Mat. xxi. 43.

St. Matthew uses plur. *οὐρανῶν* to express the Hebrew reduplication or plural; his native idiom, having no singular, used the dual to express the sky. It so happens, that the Syriac translates Mat.'s plur. in the sing., and Luke's sing. in the plur. Lightfoot's Harm. IV. Evang. upon Mat. iii. 16. and H. H. upon Mat. iii. 2.

Townson, I. 94-97, points out the reason why, to express the Christian dispensation, St. Matthew generally prefers the phrase Km. of Heaven, as conveying a more spiritual meaning than Dan. ii. 44 . . . Mark and Luke say *always* Km. of God, because the prophecy was hardly, if at all, known to their gentile readers, and moreover "Km. of God" discountenanced the notion of a multiplicity of divinities.

Campbell, Prel. Diss. { kingdom, *royaume*, of place.  
V. i., would say, } reign, *regne*, of time.

The expression “is at hand,” used by the Baptist, by Jesus, iv. 17, and by the disciples, x. 7, dropped after the Resurrection when it was come, xxviii. 18; John xvii. 1.

3. Isai. xl. 3. (on Marc. i. 2) Malachi iv. 5, iii. 1. The Baptist resembled Elijah (John v. 35 and note) not only in spirit and power, Luc. i. 17, restoring the spirit of religion, 1 Kings xviii. 21—40, and rebuking wickedness in high places; but also in raiment, 2 Kings i. 8, of the coarser shaggy hair; (the finer was worked into a delicate cloth, whence our *camlet*, see Mr. Greswell’s Suppl. Diss. 484). His diet was simple rather than austere, Lev. xi. 22. *Pars quædam Æthiopum locustis tantum vivit, fumo et sale duratis in annua alimenta; ii xl. annum ritæ non excedunt*, Plin. H. N. VI. 35. (*al. 30*) and elsewhere, *Parthis hæ cibo gratæ*. Dr. Shaw found them, when fried, “not unlike in taste to our freshwater crayfish.”<sup>b</sup> 1 Sam. xiv. 26; Judg. xiv. 8; Ps. lxxxi. 16.
6. Confession was essential, Lev. xvi. 21.
7. brood: *i. e.* vipers sprung from vipers: Isai. lix. 6, xiv. 29.—wrath: Malachi iv. 6.
8. meet for repentance: answering to amendment of life. MARG. *i. e.* prove that ye do repent in

<sup>b</sup> The present is no bad instance of the alacrity with which commentators can find *nodum in scirpo*. By ἀκρίδες Isidore Pel. would understand ἀκρέμονες βοτάνων καὶ φύτων. Bucer would substitute καρίδες, *squills*, which were both unclean and in salt water. H. Stephens, ἀχράδες, *wild pears*. And ἐγκρίδες, *cakes* (Ex. xvi. 31) appears in a passage of Epiphanius, for which see Michaelis, III. pt. i. 178.

earnest; *Rend your hearts and not your garments*, Joel ii. 13; Acts xxvi. 26.

9. Isai. li. 1—4.—say not: the Jews, especially the more zealous Pharisees, entertained extraordinary notions of the indefectibility of their acceptance, *Just. Mart. Dial.*, on account of (1) the merits of their ancestors, Abraham and the Patriarchs; believing that Abraham, Isaac, or Jacob, descended to rescue their souls from torment, an idea which has passed into the Koran, Rom. ix. . . . (2) their knowledge and study of the law of Moses, Rom. ii. . . (3) the works of the levitical law, Rom. iii. 20, v. 20; (Michaelis, IV. 96;) perhaps perverting Jer. xxxviii. 34, and certainly forgetting Deut. xxii. 19.—these stones: the pebbled edge of the ordinary bed of Jordan; its overflowings filled a wider channel, which at other seasons was a jungle, Jer. xl. 19.
10. Isai. x. 33, 34.
11. Means the same with Marc. i. 7; Luc. iii. 16; Acts xiii. 25. It was always done on entering a house (*ὑπολυνετε, παῖδες, Ἀλκιβιάδην*, Plato Symp. 213. *Accurrunt servi, soccos detrahunt*, Ter. Heaut. I. i. 72), and was the most servile office which one could render to another; a disciple, it is said by some, might perform any for his teacher, unloosing of shoes excepted. We have Jesus' declaration that he who says this was inferior to none of men.—fan: Wiclit's *wynnewynge cloth* is an implement unknown in the East, their corn being tossed from a broad shovel into the air. Thevenot.—fire: a more efficacious agent of purification, Num. xxxi. 23; Ov. Fast. IV. 788; Æn. VI. 642. The

Roman country people deemed it expiatory to pass through flaming stubble heaps at the Paliilia (Varro). Malachi iii. 2; Acts i. 5.

14. Of the imperfect tense *endeavouring*, Eur. Ion. 1326—8, is a remarkable example, see too Josh. xxiv. 9; Luc. iv. 42. (For the imperfect participle, Luc. ix. 49 (?); Acts xix. 8, xxviii. 23; cf. Markland ad Lysiam, *ἐπερ τοῦ σηκοῦ fin.*)
15. now: is emphatic, the time of His own administering being not yet come. Perhaps in compliance with Ex. xxix. 4.
16. The descent of the Spirit is predicted Isai. xlvi. 1, lxi. 1. Had St. Luke meant to say that the appearance was literally in the *shape* of a dove, *περιστέραν* would have been a genitive (cf. Acts ii. 3); it therefore means *hovering*, Æn. V. 216, 217. Aquinas, part III. quæst. 39, §. 6, parallels the seven graces of the Spirit, Isai. xi. 2, 3, to seven properties of a dove! and his ingenuity is emulated, as to analogies vindicating the *Seven Sacraments*, in the Tridentine “Catechismus ad Parochos.”
17. Ps. ii. 7.—Schleusner says, as Dr. Twells<sup>a</sup> had said in 1732, and Sir Edw. Leigh, in 1646, that *beloved ἀγαπητὸς* spoken of Christ (as here, xii. 18; Marc. i. 11; Luc. ix. 35, xx. 13) denotes *only-begotten*; this is supported by Suid. Hesych. and Hesiod, in Jul. Poll. &c.; also Gen. xxii. 2, 12, 16; Zech. xii. 10.
- IV. 1. Quarantaria (a rugged and wild mountain-ridge north of the road from Jerusalem, by Oli-

---

<sup>a</sup> Leonard Twells must be distinguished from Dr. Edward Wells, his contemporary.

vet, to Jericho), as its name imports, has long been imagined the scene of our Lord's temptation. It more probably occurred in the wilderness of Sinai, where Moses and Elijah each fasted for the same period, Ex. xxxiv. 28; 1 Kings xix. 8; Heb. ii. 17, iv. 15.

4. Deut. viii. 3. The preceding temptation was of distrusting God's providence, the next is of presuming upon it.
5. holy city : Jerusalem xxvii. 53 ; Isai. xlvi. 2 ; Dan. ix. 24; 1 Macc. ii. 7; Jos. Ant. IV. 8. 12. —pinnacle: most probably our Lord was placed, not on the sheer descent into the valley (Jos. War, V. 5. 2; Ant. XV. 11. 5), but on the side next the court where stood the multitude to whom He might thus announce himself from Dan. vii. 13. (1 Chron. xxi. 16), see Bp. Pearson VII. f. and g. Solomon's Porch was a cross building to the temple itself, and rose 120 cubits above it. From the term used by both Evangelists, it is certain that the Tempter stood on no part (*τοῦ ναοῦ*) of the *sanctuary*.
6. Ps. xci. 11, 12.
7. Ex. xvii. 2, 7; Deut. vi. 16; Num. xiv. 22; Ps. xc. 8.—Again : *i. e.* on the other hand, as John xviii. 40. (so *sic iterum nos esse iniquos*, Cæsar, B. Gall. I. 44, and rursus invicem, *ibid.* IV. 1.); it denotes addition in Mat. v. 33. Cf. Schweigh ad Polyb. IX. 9. 1. Taylor ad Lysiam 99, 7. St.
8. κόσμον=οἰκουμένης, Luc. iv. 5. (see on Luc. ii. 1). Κόσμη is used for Chanaan, Rom. iv. 13. By "land" the Jews technically understood Asia and Africa, for they reached Europe by sea. It is possible that Satan presented himself as the guardian angel of the promised land.

10. Deut. vi. 13. Satan, *i. e.* the adversary (1 Pet. v. 8), is addressed here by the names answering to his threefold agency, of Enemy, Accuser, Tempter.—On Marc. i. 13.
11. The first temptation addresses the purely sensual principle; the second (of which the proximate cause may have been the heavenly voice at the baptism), the intellectual principle; the third, a principle partly intellectual, partly moral, and, from the expectation of a temporal Messias, is one which no false Christ could withstand. St. Luke places this second, as of secondary force with Gentile readers (Mr. Greswell). Eve's temptation was threefold, *appetite*, *vanity*, and *ambition*, Gen. iii. 6; see 1 John ii. 16.
12. Between this verse and the last, some time elapsed. Immediately after the temptation, Jesus rejoined the Baptist at Bethabara, John i. 15; and, *ibid.* 35, going with two of John's disciples into Galilee, converted Philip and Nathanael. He performed his first miracle at Cana, John ii. and *ibid.* 13, went to the first passover after his baptism,—the Baptist, John iii. 24, not being yet in prison. Jesus left Judæa for Galilee, John iv. 3, on the way discoursing with the woman at Sichem; and, *ibid.* 48, cured the nobleman's son at Capernaum: After visiting Nazareth, Luc. iv. 14—30, he settles at Capernaum, and here the other three (Mat. Marc. Luc.) begin their accounts of his ministry.
13. Galilee was under the rule of H. Antipas, but less exposed to the Scribes and Pharisees, xvii. 12, (Luc. iv. 16—28), and he could take advantage of the impression produced by the Baptist's

preaching. Henceforth Capernaum is called *his own city*, ix. 1, xvii. 24. He was born at Bethlehem, and bred at Nazareth, Luc. iv. 16—30.—coast : of the sea of Galilee (Mat. and Marc.), or Gennesareth (Luc. = Chinneroth, Num. xxxiv. 11), afterwards called of Tiberias (John), four leagues in length, and two broad. Its western shore belonged to H. Antipas, the eastern to Philip the tetrarch. To Dr. E. D. Clarke it appeared finer than any English lake, but inferior to Loch Lomond.

15. Isai. viii. 22—ix. 1, 2. Isaiah, just before, hints that the contemners of the Gospel should undergo greater calamities than those places underwent under their first conqueror Benhadad, 1 Kings xv. 20, or under their second, the Assyrian Tiglathpileser, 2 Kings xv. 29 ; for these places saw light restored by Messiah's appearance ; and this promised restoration is fulfilled in St. Matthew's text. For a similar curtailment, see Hosea i. 11, ii. 1. (Lightfoot.)—*by* : [κατὰ], as ἀμάξας προέπεμπε τὴν ἐπὶ τὰ φρόντια ὁδὸν. Xen. Cyr. II. 4. 18. Ezek. xlvii. 2.—beyond Jordan : Lightfoot supplies *and*, referring to 1 Chron. v. 26 ; see on Marc. iii. 8.—of the Gentiles : Solomon had given the Upper Galilee to Hiram, 1 Kings ix. 11, 13 ; hence, and from its situation on the coast, it was inhabited by a mixture of Phoenicians, Egyptians, and Arabians, Strabo, XIV. Capernaum was on the borders, and with Tiberias, Nazareth, Itabyrius, and Decapolis, constituted Lower Galilee. Josephus, Life, 45, says, Galilee contained 204 cities and villages. See Bp. Jebb, 105—109, and 41—45.

16. Compare Isai. lxv. 1, 2.
- 18 and 22. They had before seen Jesus, John i. 35—40, and now became constant attendants; the nets were, perhaps, broken by the miraculous draught, Luc. v. 11.
23. Galilee . . . their : ἐς Κέρκυραν ὅν αὐτῶν εὐεργέτης, Thuc. I. 136. Laconicam *populatus, classem eorum fugavit*, Corn. Nep. Timoth. 2. See on John vii. 16.
24. The σεληνιαζόμενοι appear to be epileptics, on xvii. 15.
25. *from* beyond Jordan : on Marc. iii. 8.
- V. 1. *i. e.* the mountain nearest at hand; possibly, as Gen. xix. 17, the highland district of Judæa, Luc. i. 39; Josh. ii. 22, 23.—For the two sermons, see on Luc. vi. 49.
3. “The highest flames are the most tremulous: and so are the most holy and eminent religious persons more full of awefulness, and fear, and modesty, and humility.” Jer. Taylor’s Life of Christ, I. v.; 1 Cor. x. 12.
4. mourn : for their sins (Euthym.). not the deadly sorrow of the world, 2 Cor. vii. 10.
5. meek : *i. e.* resigned to God, contented in themselves, gentle to others.—inherit : *i. e.* as the children of Israel divided by lot the promised land, so shall the meek enter into their rest in the heavenly Chanaan, Ps. xxxvii. 11; 2 Pet. iii. 13. (See Ephes. vi. 3; and “Sabbath,” in Selden’s Table-talk. Ochus, ὡς τελευτῶντος ἡρώησεν ὁ πρεσβύτατος τῶν οἰων τί πράσσων τοσαῦτ’ ἔτη διαφυλάξειε τὴν βασιλείαν, ἵνα καὶ αὐτὸς τοῦτο μιμοῖτο; Τὰ δίκαια πράττων, εἶπε, πρὸς ἀπαντας ἀνθρώπους καὶ θεούς. Athen. XII. 548.)

6. Amos viii. 11.
8. *i. e.* pure not merely from evil actions, but from evil inclinations, Ps. xxiv. 3, 4; Isai. lv. 6.
12. xxiii. 29; James v. 10, 11; 1 Thess. ii. 15. They scourged Jeremiah, Jer. xx. 2; stoned Zechariah, son of Jehoiada, 2 Chron. xxiv. 31; and Isaiah was sawn asunder, cf. Gresw. on Par. V. i. 84.—for great . . . for so : two coordinate reasons for rejoicing, (Bp. Jebb, 375).
13. Livy calls Greece, and justly, *sal gentium*. We faintly appreciate the value of salt in a hot climate as preventing hasty putrefaction, Col. iv. 6, and assisting a vegetable diet; *Nil corporibus et sole et sale utilius*, Plin. H. N. XXXI. 9. Maundrell, near Gebul, found some salt perfect to the eye, but completely insipid from long exposure to air, rain, and sun. Schoettgen speaks of a fragrant bituminous salt from L. Asphaltites, strewn largely over the sacrifices, to overpower the smell and facilitate combustion; which, when it lost its aromatic virtue, was sprinkled over part of the temple-pavement, to prevent the priests slipping.
18. for : relates to “destroy.” , *Jod*, as in Greek, is the smallest Hebrew letter.—tittle: means the slight curl at the upper part of jod, and the minute mark of distinction between ּ, *Beth*, and ֽ, *Caph*; ַ, *Daleth*, and ָ, *Resch*.—fulfilled: or confirmed (see 1 Kings i. 14, marg.), xix. 17, 21, by completing every type and prophecy; myself observing *all* its precepts; establishing purer morality, 20, and a better hope, Heb. vii. 19, xi. 6; 1 John i. 17. The ceremonial observances He did abrogate, Col. ii. 14; Rom. vii. 6. See Abp. Tillotson’s Serm. 104.

19. On xxii. 36.
20. for : relates to “fulfil,” in 17, as happily explained by Bp. Jebb, 377—380.
21. Ex. xx. 13; Deut. v. 17.—The emphatic *ἐγώ* is very decisive for Beza’s *by*. Campbell resolutely contends for the old *to*, but, if Raphel failed, Rom. ix. 12. might have satisfied him. Our Lord insists upon innocence of *thought*,<sup>d</sup> (while the Pharisees affirmed no other harm of bad thoughts than that they might lead to criminal overt acts, Jos. Ant. XII. 9. 1), and saying, “ye have heard,” rather than *ye know* or *have read*, intimates that he is referring to the oral explications of the rabbis.
22. Deut. xvi. 18; Num. xxv. 30.—The twenty-three judges in every town that had 120 men fit to bear office (cf. on Marc. i. 38) could strangle until the Roman occupation. From them appeals lay to the Sanhedrim. See Biscoe, 204, 1829.—brother : was the title of an Israelite; proselytes were termed *neighbours*, Jer. xxxi. 34. See below on 43, and Luc. x. 29, where neighbour includes even strangers to our faith, brother, in the Gospel, being opposed simply to the heathen, 1 Cor. v. 11.
23. Raca : a vain fellow. Moreh, rendered *fool*, is probably an eastern word for “miscreant,” rendered *rebels*, Num. xx. 10. Our Lord condemns not so much the particular word, as the malignant and rash anger which gives it utterance. (*ἔρωχος*. See Bp. Pearson, X. t<sup>2</sup>).—hell :

---

<sup>d</sup> The *ἐγκράτεια* of the philosophers controlled only the outward act.—Bp. Kaye’s Clem. Alex. 431.

in the original is *gehenna*, i. e. the valley of Hinnom, S. E. of Jerusalem, where Josiah put an end to the practice of burning children to the Ammonitish Moloch, Josh. xv. 8; 1 Chron. xxiii. 6. From the noise (*Toph, a drum,*) employed to drown the screams, it was also called Tophet, 2 Kings xxiii. 10. (Here, too, the angel destroyed, B. C. 710, the host of Sennacherib, 2 Kings xix. 35; see also Jer. vii. 31, xix. 6.)—Afterwards constant fires were maintained in it to consume the carcasses and offal habitually thrown there, Isai. lxvi. 24; Ecclus. vii. 17; Judith xvi. 17; Marc. ix. 43.

Hell, spelled with a capital H, xi. 23, is in orig. *Hades*,<sup>e</sup> (*Sheol*, Hebr. i. e. *the place of departed souls*, Job xxx. 23; Isai. xiv. 13, 15.; 1 Sam. xxviii. 19; 2 Esdras iv. 35; (compare Rev. vi. 8, with xx. 14; Campbell, Prel. Diss. VI. ii. §. 20; justly argues that Dives and Lazarus are spoken of as nearly on the same level.) Below xi. 23, at first sight, it answers to *manes imos*. *AEn.* III. 565.

- 25. i. e. as he is taking you to the magistrate, Luc. xii. 58.
- 27. Ex. xx. 14; Deut. v. 18.
- 28. *Nam scelus intra se tacitum qui concipit ullum.*

---

<sup>e</sup> The meaning of the English word closely corresponds with the derivation of the Greek, being from Sax. *helan*, to cover, and having the sense of the Latin *inferi*. This is Verstegan's opinion, adopted in ch. viii. of Abp. Ussher's *Answer to a Jesuit*; to this day a tiler or slater is, in the west of England, called a *hellier*. See the Com Prayer, Ps. lxxix. 47. In Homer and Hesiod, Αἴδης and Αἴδωνεὺς are the names of a person; and in Iliad, Ψ. xxiii. 244, we must either supply στὸν, or obelize the verse. The tragic poets use Αἴδης for death. And not before the Alexandrineera does it express the *unseen world*.

- Facti *crimen habet*, Juv. XIII. 209; Seneca de Ira, I. 3; consult Cic. Offic. III. 8.
30. The passions of concupiscence and violence are to be subdued, however severe the conflict. Doddridge tries to point out a gradation, as most of the auditors, being labouring men, would esteem the loss of a right hand more calamitous than that of a right eye. But the *eye* comes naturally first, from 29; see xviii. 8; and Marc. ix. 43. Aristotle's opinion,  $\phi\acute{\nu}\sigma\epsilon\iota\beta\acute{e}l\tau\iota\omega\nu\tau\acute{o}$   $\delta\acute{e}\xi\omega\nu\tau\acute{o}\acute{\nu}\acute{\alpha}\rho\acute{i}\sigma\tau\acute{e}r\acute{o}\nu$ , in which he opposes Plato de Legg. VII. 794, is upheld by Sir Charles Bell.
  31. Deut. xxiv. 1; on Mat. xix. 7.
  32. The marriage which has not been rightfully dissolved, is in fact still subsisting.
  33. Lev. xix. 12; Deut. xxiii. 23. This not merely exacts the just performance of an oath, but also forbids mental reservation; as "thou shalt not steal" includes "thou shalt not overreach," Marc. x. 19; see Rom. vii. 7.
  35. Ps. xlvi. 2; above iv. 2. The Jews cared not for conversational oaths, provided they avoided the name of God; these our Lord forbids, without any prohibition of making oath on solemn judicial occasions, which last are in truth appeals to God's omniscience, and to His protection of the injured.
  37. Speak truth with seriousness, and swearing is needless, James v. 12; 2 Cor. i. 20.
  38. Ex. xxi. 21; Deut. xix. 21; Lev. xxiv. 30. The retaliation was not to be inflicted by private revenge, but only by the judge. From Æsch. Choeph. 313, we may supply  $\tau\acute{i}\nu\acute{e}\tau\omega$ , or  $\delta\acute{w}\sigma\epsilon\iota\omega$ . Contrast Eccl. xii. 4—7.
  39. Job xvi. 10; Ps. iii. 8.—resist, *i. e.* assume an

*offensive attitude, Rom. xii. 17; οὐδὲ ἀδικούμενον [δεῖ] ἀνταδικεῖν, Plato Critone, 49. Est non modo liberale, paullum nonnunquam cedere de jure suo, sed interdum etiam fructuosum.<sup>f</sup> Cic. Off. II. 18. οὗτοι συνεχθεῖν, ἀλλὰ συμφιλεῖν ἔφυν, Soph. Antig. 523.—evil or the evil man. Consult James iv. 7.*

41. compel : Simon of Cyrene, xxvii. 32, (who probably displayed some marked commiseration,) is an instance ; the original word alludes to the Persian couriers, (Herod. viii. 98, the modern *chappars*, mentioned by Hanway, carrying a *hanjar* or poniard,) who, as their own steed flags, may exchange with the best that comes in their way. Demetrius, in a conciliatory letter, Jos. Ant. XIII. 2. 3, promises the Jews release from impressment of carriages and cattle. In England, the analogous right of *purveyance* on a royal progress survived Elizabeth, (Fortescue by Amos, ch. 36.)
42. borrow : Deut. xv. 8, 10.—For the construction [κατὰ] τὸν ... ἀποστραφῆς, compare 2 Tim. i. 15, (see also 1 Kings ii. 16, marg. ; Tobit iv. 7 ; Eccl. iv. 4.)
43. The additional clause was inferred from the earlier part of Lev. xix. 18, in defiance of Deut. x. 19 ; Ex. xxiii. 4, 5. They carried to excess the injunctions designed to save them from the contamination of their neighbours' wickedness,

---

“ Better doth it beseem - - - to win with love than to sway with power. - - - God never suffers any man to lose, by an humble remission of his right, in a desire for peace.” Bp. Hall’s Contempl. on Abraham’s cession to Lot, and its results.

Lev. xviii. 25, 28. Though the third generation of Edomite or Egyptian proselytes, might be incorporated with the congregation, Deut. xxiii. 7, 8, other idolaters were for ever excluded ; *Amalekites*, Ex. xvii. 14 ; *Midianites*, Num. xxxi. 2 ; *Chanaanites*, Deut. vii. 1 ; and the *Moabites*, Deut. xxiii. 3, 6 ; the last were allowed to live as tributaries, 2 Sam. viii. 2.

44. On Luc. xvii. 4.

45. γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, Eph. v. 1; and Collect for 2nd Sunday after Easter. Consult Cic. Orator, 2 ; Plat. Republ. VI. 484, and Bp. Jebb to Mr. Knox, 24 Jan. 1804, and Bp. Kaye's Clem. Alex. 40, 41.

“ In aspiring to the throne of power, the angels transgressed and fell ; in presuming to come within the oracle of knowledge, man transgressed and fell ; but in pursuit towards the similitude of God’s goodness or love, (which is one thing, for love is nothing else but goodness put in motion or applied,) neither man nor spirit ever hath transgressed, or shall transgress.

“ The angel of light that was, when he presumed before his fall, said within himself, *I will ascend and be like unto the Highest* ; not God, but the Highest. To be like to God in goodness, was no part of his emulation : knowledge, being in creation an angel of light, was not the want which did most solicit him ; only because he was a minister he aimed at a supremacy ;” &c. Lord Bacon's<sup>g</sup> *Val. Term. Of the In-*

---

<sup>g</sup> The passage is repeated in the *Adv. of Learning*, and is taken from St. Gregory's Moral. in Job. Libr. XXIX. 8. Cf.

*terpr. of Nature.*—Ast (ad Plat. Phædrum, 274, St.) considers the Egyptian *Theuth* (Thoth, or Taaaut, Davis. ad Cic. N. Deor. III. 22) with θεὸς and *deus*, to be connected with the Gothic *thiuths* or *good*.

46. *i. e.* can ye expect?—Publicans, *portitores*, were the inferior tax-collectors, ix. 9, agents of the farmers-general (generally Roman knights, *publicani*, Cic. Manil. 7; Planc. 9. &c. though Jews seem to have been occasionally indulged, Luc. xix. 2, 9; Jos. War, I. 14. 9 and 4), and, as holding an obnoxious office under the invaders, were especially odious to their countrymen. Luc. iii. 13. confirms the Greek proverb, πάντες τελῶναι, πάντες εἰσιν ἀρπαγεῖς so too the *rahdars* in Morier's Travels, II. 70.—For 46—48, see Bp. Jebb, 206—208.
  47. The salute and rejoinder were, *Peace be with you: With you be peace.* Ex. xviii. 7.
  48. “If thy brother hath offended thee, forgive him freely, and be reconciled: to doe evill for evill is human corruption: to do good for good is civil retribution: to doe good for evill is Christian perfection: the act of forgivenesse is God’s precept: the manner of forgivenesse is God’s precedent.” Quarles’ *Enchirid.* IV. §. 64, 1658. Compare Sherlock’s Sermons, III. No. 13, and Gresw. on Par. II. 419, 435, 456.
- VI. 1. *i. e.* gazed at as in a theatre. *Mihi quidem*

---

Bp. Horsley’s Serm. on Phil. iii. 15. Lord Bacon translates largely from the Fathers.—The distinction between “Most High” and “God” is not overlooked by Milton in Par. Lost; I. 39—41.

*laudabiliora videntur omnia, quæ sine venditatione et sine populo teste fiunt: . . . nullum theatrum virtuti conscientia majus est.* Cic. Tusc. II. 26.

2. It was by the sounding of a trumpet that the commencement of public shows was announced.—*ἀπέχονται*: the force of the *ἀπὸ* is to denote *reward in full, all the reward they ever will have.* Compare it 5, 16; Luc. vi. 24, xvi. 25; Phil. iv. 18; Philem. 15; Marc. xiv. 41.
4. Prov. xix. 17; Mat. xxv. 40.
5. standing: was the usual custom, Marc. xi. 25; Luc. xviii. 11, 13; except in times of humiliation, Dan. vi. 10. The early church always *stood* during prayer on *Sundays* and *throughout Easter*, in memory of the Resurrection.
7. 1 Kings xviii. 26; Acts xix. 34. Lampridius in Commodo et in Severo. The rabbis taught, that “The prayer which is long, shall not return empty.”
8. for your: a second coordinate reason for not using idle repetitions. Bp. Jebb, 380. So again 32.
11. *ἐπισύστον*: on Luc. xi. 3.
12. The force of the latter clause, the only one not to be found in the Jewish forms, too often escapes notice; see 13, 14, and the momentous warning, vii. 2. St. Matthew speaks of it as conditional, St. Luke, xi. 4, as indispensable.
13. lead us not: God suffereth none to be tempted beyond his ability to bear, 1 Cor. x. 15; and, except in the eye of Omniscience, all virtue is negative, that has not undergone trial. But we are too apt to yield ourselves vanquished

instead of fighting out the battle, though then, by God's grace, assured of victory.—evil: TO *πον.* occurs only Rom. xii. 19; John xvii. 15. Lightfoot preserves an old Jewish prayer for deliverance *from impudent men and from impudence; from an evil man and from an evil chance; from an evil affection, from an evil companion, from an evil neighbour, from Satan the destroyer, from a hard judgement, and from a hard adversary, &c.* See the doxology<sup>b</sup> in 1 Chron. xxix. 10, 11.

16. disfigure: Dan. x. iii, also 2 Sam. i. 2; Esth. iv. 1; Isai. lxi. 3; Ezek. xxvii. 30; 1 Kings xx. 38; *formam extinguerent.* Ter. Phorm. I. v. 58. So far from making any display, the disciples are bidden to appear as usual. See 2 Sam. xii. 16, 20; Ps. civ. 15.
19. The *kalaat*, or robe of honour, probably originates in the circumstance that costly garments still constitute a great portion of eastern wealth, their fashions never varying. Ezek. vi. 69; Job xxvii. 16; Qu. Curt. V. 6. of Persepolis. (See Gresw. on Par. V. i. 133.) Lucullus introduced such hoarding at Rome. Hor. Epist. I. vi. 40, 44.—Bp. Jebb, 212.
22. A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and in-

---

<sup>b</sup> The complaint made in Bp. Jebb's Life, (*letter to \* \* \* \* \*, Cashel, 26 Oct. 1808*), that the Doxology here is irreducible to the laws of parallelism, will not be fatal to its genuineness; for it may be a formula exempt from those laws. Those who interpolated here, would have taken care to interpolate St. Luke likewise. See Dr. Nares' very valuable "Remarks," 174, 1814.

genuine actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish pleasures of external gratification. Jer. Taylor's *H. Living.*

24. On Luc. xvi. 9, 13; and Bp. Jebb, 336.
25. Means no deep or anxious thought: be not solicitous (Phil. iv. 6; Dan. iii. 16. See Appendix, G.) Can ye think that He who hath bestowed the greater will withhold the less? 1 Tim. v. 8; 2 Thess. iii. 8.; cf. Gresw. on Par. III. 268, 269.
27. Compare Luc. xii. 25, 26; Ps. xxxix. 5, Behold thou hast made *my days* as a *handbreadth*. Mimnermus, II. 3, says of the leaves of spring, *τοῖς ἵκελοι, πήχυνον ἐπὶ χρόνον ἀνθεσιν ἥβης τερπόμεθα.*
28. *Some read*, how grow they?—Neither white lily, nor white tulip, grows wild in Palæstine. Michaelis supposed them the crown-imperial; Sir J. E. Smith, the *amaryllis lutea*, whose golden liliaceous flowers cover the autumnal fields of the Levant, and might or might not be now in bloom. See Salt's *Abyssinia*, 419; Plin. H. N. XXI. 5.
30. Withered grass, myrtle, &c., are still used to heat ovens in Barbary. Dr. Shaw.
32. On 8.
33. 1 Kings iii. 5—15.
34. ἄρκετὸν: *triste lupus stabulis*, Virg. Ecl. III. 80.
- VII. 1. *τὸν κατηγορήσοντα τῶν ἀλλων καὶ πάντας κρινοῦντα, αὐτὸν ἀνεξέλεγκτον ὑπάρχειν δεῖ.* [Demosth.] Aristog. A'. 782. *Nam qui sibi hoc*

*sumpsit, ut corrigat mores aliorum, ac peccata reprehendat, quis huic ignoscat, si qua in re ipse ab religione officii declinarit?* Cic. 2 Verr. III. 1.

2. On Marc. iv. 24.
3. mote: Hesychius explains κάρφος by *splinter*. Hor. Serm. I. iii. 25 and 73. *Est enim proprium stultiæ aliorum vitia cernere, oblivisci suorum*, Cic. Tusc. III. 30.; and *non est incommodum, quale quodque eorum sit, ex aliis judicare; ut si quid dedebeat in aliis, vitemus et ipsi: fit enim nescio quo modo, ut magis in aliis cernamus, quam in nobis metipsis, si quid delinquitur.* Cic. Off. I. 41.
6. The reader who is aware how swine must rend sidewise, or has seen Bewick's cut of The Hog and the Gardener, will for once hesitate in assenting to Bp. Jebb, 338. (*Σιμωνίδης γε οὐ ράδιον ἀπιστεῖν, σοφὸς γὰρ καὶ θεῖος ἀνήρ.* Plato Rep. I. 331.)
8. We must *ask* with perseverance and alacrity, which is *seek*; and *seek* with fervour and vehemence, which is *knock*. Euthym.
9. man: the use of ἄνθρωπος, in xii. 11, is very remarkable.
12. In the seventh note from the end of ch. LIV. of his History, Gibbon dissembles the fact that Isocrates, Nicocle 39. c. (like Tobit iv. 15),<sup>1</sup> has the least half of our Lord's "golden rule."

---

<sup>1</sup> The old philosophy is not erroneous, but imperfect,—imperfect not only in the instruction it offers, but also in sanction, in motive, and in *λόγος*. The Greek and the Jew enjoin a mere abstinence from wrong; Jesus, activity in good. St. Paul marks

This is a reciprocating proposition, teaching us, as Guido's picture, in every relative action what to expect and accept, as well as what to bestow, 2 Cor. viii. 13, 14; 1 Tim. v. 8. "If thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is begotten, and by the love to thy neighbour, thy love to God is nourisht." Quarles' *Enchir.* cent. II. §. 7, 1658.

—οὐν : see on v. 45.

14. Another instance of coordinate reasoning, *Enter in [εἰς τὴν ζωήν], I say, at the strait gate*, because strait is the gate, &c. Bp. Jebb, 381—384.
15. false prophets : 2 Pet. ii. 1.—Heb. xi. 37; Rom. xvi. 18; Zech. xiii. 4; 2 Tim. iii. 6. *Sed videt hunc omnis domus et vicinia tota Introrsum turpem speciosum pelle decorā.* Hor. Epist. I. xvi. 44.
16. The emphatic words are, *grapes, figs.*
- 21—23. Bp. Jebb, 231.—knew you : acknowledged you for mine, Ps. i. 6; 1 Cor. viii. 3.
27. knocked : denotes a slighter, because less continuous, attack than "beat," προσέπεσε.—See Bp. Jebb, 213—223.
28. Their ordinary expounders probably hesitated, doubted, disputed, and determined nothing, deriving their main credit from the citation of traditions, as is instanced of Hillel in Lightfoot (XI. 317, 1825, and elsewhere). Here was One

the difference, Rom. v. 6—10, where the weight of the Apostle's argument depends on the fourfold antithesis of δικαιού, τοῦ ἀγαθοῦ, ἀμαρτώλων, ἐχθροῖ, taken thus, 1 : 2 : 3 : 4, and thus, 2 : 3 : 1 : 4.

who cut off all dispute, who pronounced independently and with decision what was right, who never introduces the common formula of preceding prophets, *Thus saith the Lord*, who stands alone in treating of heavenly things with perfect ease, instead of effort and amazement and labour, and “taught with the air and tone, the language and demeanour, of a superior power, addressing his subjects, of a master addressing his servants, of a lawgiver legislating for his people.” See on Marc. i. 22.

VIII. 2. On Luc. xvii. 12. Not the first miracle of all, John ii. 11, but probably selected as peculiarly adapted to impress the Jews, Lev. v. 3; So Luc. iv. 33, for the Gentiles puts first the expulsion of a fiend.

4. Silence was enjoined till he should have shewn himself to the officiating priest, Lev. xiii. 2, xiv., and make his offering, which was a public testimony that people might now safely associate with him again. Whitby understands as testimony to the priests that Messiah is come, xi. 5.<sup>k</sup> Either way the passage enjoins observance of appointed ordinances, even in the hands of objectionable ministers; and our Art. xxvi. is vindicated by xxiii. 3.<sup>l</sup> On Luc. xvii. 12.

<sup>k</sup> The phrase repeatedly occurs in the Gospels, Chrysost. Hom. 10, on Mat. xxiv. 14, and Theophylact on x. 18, render “against them.”

<sup>l</sup> It is very observable that our Lord no where holds up to obloquy the established ministers of religion. Though it is manifest from Josephus, that many of them little became their holy function. He would not run the risk of degrading the sanctity of the profession, for the sake of reprobating individual

6. tormented : it seems to have been attended with spasmodic action.
8. May refer to John iv. 46—53.
9. If my *subaltern* authority commands implicit obedience, much more will a word from Thee be effectual.
11. Gen. xxviii. 14.
12. The Jews, though sons of the kingdom, by misconduct lost the inheritance, xxi. 43 ; explained Luc. xiv. 16.—See below on xxv. 30, and Luc. xiii. 28.
14. St. Peter's wife was probably living sometime after the Ascension, 1 Cor. ix. 5.
16. even : Marc. i. 32, and *note*.
17. Isai. liii. 4. Compare Mat. xiii. 15, with Marc. iv. 12 ; and see Gresw. on Par. III. 352, Abp. Magee, I. 412, *seq.* 1832.
19. The *scribe's* object was to share the Messiah's temporal kingdom.
20. *i. e.* no secure place; Abulpharagi writes that, after losing Ptolemais, no place remained on the coast of the Mediterranean where the *Franks* could lay their head.—Son of Man : (perhaps from Dan. vii. 13, alluded to xxvi. 64) was understood by the Jews of the Messiah, John xii. 34. From the context, not otherwise, Luc. xxii. 69, as tantamount to Son of God, see on Marc. i. 1 ; how the two differ may be seen by comparing John xi. 33, 35, and 43. St. Matthew xxvi. 63, 64, and St. John iii. 14, 16, v. 25, 27,

depravity. Cf. xxiii. 3 ; and 1 Cor. ix. 27. Of the 12,000 priests at Jericho, only ONE is unfavourably contrasted with the good Samaritan.

remarkably attest the two natures, cf. Tertull. *adv. Prax.* §. 17. It must not be confounded with the *indefinite*, Heb. ii. 6; Rev. i. 13, xiv. 14, and in O. T., which has a plural, Marc. iii. 28. See on John v. 27.

22. Turn not aside to temporal matters; let the spiritually insensible, Eph. ii. 1, bury those who are dead in the ordinary acceptation of the word, x. 39.—Comparing iv. 21, xx. 20, xxvii. 56, Mr. J. J. Blunt infers *Zebedee's* decease; the number of disciples, so termed, was very small, ix. 37. vii. 23. The applicant was *Philip*, according to tradition in Clem. Alex. *Strom.* III.
23. The ship implied in 18, see Marc. iii. 9. It might belong to Peter, or any of the disciples who had been fishermen. Our Lord's purpose in this and similar departures, may have been to give the crowd opportunity of dispersing and avoid the risk of sedition.
28. Gadara was the capital of Peræa, and the Ger-gesenes were close by it, but near the shore (Michaelis, II. 397); Marc. v. 1; Luc. vii. 26. They mention only one, i. e. the more remarkable of the two, St. Augustine *de Consensu Evang.* II. 56. According to Le Clerc, *Qui pauciora habet non negat plura dicta aut facta; modo ne ulla sit exclusionis nota*, Clerici Canon XII. And again, *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat*. Compare xxvi. 8, with John xii. 4. One alone is meant Judg. xii. 7; Jonah i. 5; Luc. xx. 21, 39, xxiv. 5; Mat. xv. 1, 12; John iii. 2; Gen. xlvi. 7, comparing 15, 17.—The tombs remain, cut in the hill side. E. D. Clarke.

30. *Quid nobis tecum est? nunquam terram tuam attigimus.* Q. Curt. VII. 8. Supply κοινὸν, Longin. *Fragm.* 7; Demosth. de Cor. 320. The phrase differs from τι πρός, xxvii. 4; John xxi. 22.
32. On Luc. viii. 32.
- IX. 9. Marc. ii. 14; Luc. v. 7; St. Matthew modestly omits that he left all to follow him, and that he made a great feast.
10. It was not Levi's, Marc. ii. 1; Mat. ix. 2, 9, (when Levi was not called,) but *rather* Simon's, Mat. viii. 14; Marc. i. 29; Luc. iv. 38. Mr. Greswell. Most likely not the great feast, Marc. ii. 15. Jer. Jones.
13. I, *verbis virtutem illude superbis.* AEn. IX. 634. *In nunc et versus tecum meditare canoras,* Hor. Epist. II. ii. 76.—Hosea vi. 6; 2 Sam. xv. 22, *i. e.* beneficence is more acceptable than mere ceremonial strictness, Isai. i. 11—17, and lxiv. 5.—righteous : *i. e.* so reputed, Ezek. xxi. 3, as Luc. xviii. 9.
15. The Baptist, whose disciples were now mourning their teacher's imprisonment, had used the very same expression concerning Christ, John iii. 29, and *note*, (Isai. lviii. 3.) This alludes to our Lord's future sufferings, already intimated, John iii. 14; Marc. ii. 20.
16. new : Gr. not fulled or dressed, and consequently harsher. Alberti, 71.
17. leathern-bottles : Josh. ix. 4, 13. The *borrachio* flavour is imparted to Spanish wines by the goat-skins in which they are at first kept.
18. St. Matthew, omitting the particulars recorded by the other evangelists, begins his narrative at the

- point when Jairus knew that she was dead, and brings in some previous circumstances, after recording that.
20. Worn in obedience to Num. xv. 37, 38. See Matt. xxiii. 5, xiv. 36.
  23. On a report of Josephus being killed, his friends at Jerusalem hired minstrels to bewail him, War, III. 9. 5.—See Jer. ix. 17, 18; Amos v. 16. A wake is not the least oriental among many Irish customs, compare Jos. War, II. i. 1. For modern *præficeæ*, see Hobhouse's Journey, 522, 1813.
  26. These expressions touching the notoriety of the facts, assure us of their reality, for notoriety would provoke investigation.
  27. A title applied to the Messiah, xxii. 42, xii. 23; Isai. ix. 7.
  29. the time : the day of judgment, 2 Pet. ii. 4.
  36. Num. xxvii. 17; Jer xxiii. 1—4, 1.6; Esth. iii. 3.
- X. 1. Apostles : on Luc. vi. 12.
5. While our Saviour remained on earth, the gospel was promulgated solely to the Jews; after the Atonement this was at once (though not without rule, on Luc. xiv. 17, and Gresw. Diss. I. 571) enjoined to the rest of mankind, Acts i. 8.—See Bp. Jebb, 313.
- Samaritans : were a mixed people, whose Jewish descent from the Ten tribes (whose capital was Samaria) was mingled with other blood, on Luc. xvii. 17. Fierce schism, not yet extinct, raged between them and the Jews who hated them, Ezra iv. 1—4; Neh. ii. 10; Eccl. i. 26, with that intense bitterness which animates the Greek church against Rome (Dodwell's Greece, II. 15; Quart. Rev. XLI. 473), and makes the

Moslem esteem Christian or Jew less a dog than one of their own faith who recognizes the wrong Khalif (Burckhardt's Syria, 28, 1822). They impeded the restoration of the Jewish temple, and built a rival on Gerizim, Ezra iv. 11; Neh. iv. 1—8; Jos. Ant. XI. 8. 7; and the scandal was aggravated by their conduct when the Jews were suffering under Ant. Epiphanes, Jos. Ant. XII. 5. 5. They rejected traditions, and principally revered the Pentateuch, whence they readily admitted Jesus (John iv.), the notions of Messiah's temporal splendour being drawn mainly from the prophets. By kindling false lights they compelled the Jews to change their practice of announcing the new moon by fire-beacons ; they once also defiled the temple by strewing human bones, Ant. XVIII. 2. 2. Justinian nearly extirpated them, and very few families survive. (Dav. Millii Dissertationes Selectæ, Lugd. Bat. 1743. qu. contains one *de causis odii Judæos inter et Samaritanos.*)

8. *the* : “ not ALL the sick were healed, nor ALL the lepers cleansed.” Bp. Middleton. Thus xi. 8. is wisely rendered about A.D. 1280, *Blynde men seen, crookid men wandren, mesels been maad cleene, &c.*—freely : relates to dispensing miraculous gifts, see Luc. x. 7 ; and though preaching for lucre is one thing, withholding from the preacher his right is another.
9. *purses, literally girdles* (Hor. Epist. II. ii. 40), as still used. This was only for their first mission ; see Luc. xxii. 35.
10. *staff* : must be interpreted by Marc. vi. 8, nothing superfluous or additional. Lightfoot says,

- that shoes (*calcei*) were more delicate than sandals (*soleæ*).
11. Judg. xix. 15—21.
  12. The salutation was *Peace be to this house*. Luc. x. 5. See the margin of Ex. xviii. 7.
  13. Isai. iv. 11; Ps. xxxv. 13.—return: Sir Frederick Henniker was literally compelled to *refund* a salaam aleikum bestowed upon him inadvertently by a Mohammedan.
  14. Acts xiii. 51, xviii. 6. Jews, when they returned to Palæstine, wiped carefully the dust from their feet, both as a symbol of renouncing all communion with the heathen whose territories they quitted, and that their land might be polluted by no particle of foreign soil. By the apostles, therefore, obstinate Jews were to be treated as Gentiles. Ezek. ii. 5, xxxiii. 2—6.
  15. judgment: John v. 28, 29; Rom. ii. 16; Mat. xxv. 31. —Bp. Middleton's animadversions are just; but "in a day of judgment" may mean whenever they come to be judged; *the day of judgment* being certain, its *date* unknown to us. Similarly "days," ix. 15, "an hour," John v. 28.
  16. "Wisdome<sup>m</sup> without innocency is knavery; innocency without wisdome is foolery: be therefore as wise as serpents, and innocent as doves: the subtily of the serpent instructs the inno-

---

<sup>m</sup> Rather *subtilty, shrewdness, quickness of wit*, φρόνιμος not σοφός, (see Cic. Off. I. 43): *Efficitur, ut quidquid honestum sit idem sit utile:—quod qui parum perspiciunt, hi saepe versutos homine, et callidos admirantes, malitiam sapientiam judicant; quorum error &c.* Cic. Off. II. 2.

- cency of the dove ; the innocency of the dove corrects the subtilty of the serpent : What God hath joyn'd together, let no man separate." Quarles' *Enchir.* Cent. III. §. 82, 1668.—Gen. iii. 1; 2 Cor. xi. 3; Hosea vii. 2; Plin. H. N. VII. 23, 27; Rom. xvi. 19. Cf. Bp. Jebb, 340—343.
17. xxiii. 34; Acts iv. 6, 7, v. 40, xii. 3, xxii. 19, xxvi. 11; Deut. xxv. 3. The rulers of the synagogues were also judges of the people, and Acosta was so scourged.
19. On vi. 25.—Acts vi. 10.
21. Alludes to the rancour which the first Christians would experience from their family connections.
28. *Summum crede nefas animam præferre pudori.* *Et propter vitam vivendi perdere causas* ; the two words are more significant than the poet, lofty as his tone is, could imagine. In such trials, Cowley's lines may be adopted, *Quid quereris? contemne leves secura dolores* ; *Nam tibi ferre necem vulnera nulla valent.* Eleg. Dedic. ad Illustriss. Acad. Cantabr.<sup>n</sup> . . and the noble stanza in Raleigh's noble poem, *THE LIE*, written when he expected execution at Winchester, Nov. 1603.
30. Luc. xxi. 18.
- 32, 33. On Luc. xii. 8.
34. Is to be understood as an accidental consequence, and not as the natural tendency or design. However essentially peaceful, the religion

<sup>n</sup> I may be excused for transcribing another couplet from the same composition,

!

*O chara ante alias, magnorum nomine regum  
Digna domus ! TRINI nomine digna DEI !*

of the gospel was so opposed to all contemporary worldly interests that it must expect general hostility; on 21. Lightfoot says, that He came, not to send the expected halcyon days, but war to the destruction of the Jewish state, Euseb. H. Eccl. II. 6.—Bp. Jebb, 121.

36. Micah vii. 6.
  37. Deut. xxxiii. 9.
  41. in the name of: because he is, *or* as such.—prophet: *i. e.* teacher of the gospel.—righteous: one who follows its precepts.—little ones: novices. Perhaps there may be reference to the three classes of a Jewish school, in which, according to pseudo-Ambrosius (apud Biscoe 106. 1829. Cf. Philo, II. 458), the seniors in dignity sat in chairs, the next to them on inferior benches, and the last of all upon mats laid upon the ground. This was written in ignorance of Grotius' note in Bp. Jebb, 233—235.
  42. water: so *Frigida non deerit, non deerit calda petenti*, Martial. During H. Agrippa I.'s imprisonment by the jealous Tiberius, a slave bearing water once suffered him to moisten his parched lips. Herod promised never to forget the kindness; when set free himself by Caligula, he procured also the slave's manumission, made him comptroller of his estates, and bequeathed him to the friendship of his successors, Jos. Ant. XVIII. 6. 6.
- XI.
1. cities: of the Galilæans.
  2. prison: on xiv. 2.
  3. He that cometh, *i. e.* the Messiah, referring to Shiloh (*He who is sent, the Prince of peace, or He whose right it is*, see Ezek. xxi. 27; Smith's

Script. Testim. II. iv. 5.) Gen. xlix. 10; Ex. iii. 10, iv. 3; Isai. xxxv. 4; Habak. ii. 3; Ps. cxviii. 26.

5. Isai. xxxv. 5, lxi. 1; Ps. cxlvi. 8. The widow's son had been raised at Nain, Luc. vii. 11—17. "Poor" may mean humble and innocent, 25, or refer to the wicked tenet of the Pharisees, that poverty betokened reprobation.
10. Malachi iii. 1.
11. On Luc. vii. 28.
12. and (*i. e.* for) violent persons take it by force : is greedily wrested, as it were, by persons of irregular and lawless habits <sup>o</sup> (see xxi. 31, 32; Luc. xviii. 9—14) from those who vainly imagine themselves its exclusive owners. The margin and Chrysostom would render it *is gotten by thrusting*; and they who *thrust in, snatch it*, but then *βιάσται* should have the article; neither can the substantive assume the gerundial power of a participle, *and by thrusting* (*i. e.* *βιαζόμενοι*) *men snatch it*. Schwartz, apud Schleusner, would give to *βιάζεται* the classical sense of *enforceeth itself*, *i. e.* *displayeth itself* (*or is displayed*) *irresistibly*; and, if we compare Luc. xvi. 16 (*εἴπαγ. - - βιάζ.* answering to Matt.'s *βιάζ. - - ἀρπ.*), this is very plausible, but . . . without absolute certainty of the exact words uttered by our Lord on this occasion, and in what language . . . the paronomasia (*is convincing, even convicts seize it greedily*) is too bold to be adopted. The word is used Ex.

<sup>o</sup> Our translators use "violent" in this very sense, Prov. xvi. 29, where the LXX. has *παράνομος*.

- xix. 24. Prof. Dobree cites Herod. IX. 41. = *superos votis fatigare.*
13. What types and predictions hinted obscurely, and distantly, John declared “at hand,” nay absolutely “come.”
14. On iii. 3.
- 16—19. See Bp. Jebb, 238—244, and Jer. ix. 17, 18.
18. *i. e.* not fasting, Luc. v. 33.
19. *i. e.* is recognised and praised. Markland, citing *Talis secta est qualis sectatores*, from Salvian de Gubern. Dei IV., understands [λέγοντι] between καὶ and ἐδικαιώθη, as Luc. xxi. 8.
21. Two small cities on the shore on either side of Capernaum. Chorazin is said to be Harosheth, Judg. iv. 2.—Mourning, Isai. lviii. 5; Jer. vi. 26; Dan. ix. 2.
23. Capernaum had become a celebrated mart, but was razed by the Romans, and is now a few fishing huts. John vi. 59.—Hell: on v. 23.
25. hid, *i. e.* not revealed, (a negative is frequently expressed by affirmation of the contrary, as Marc. iii. 4. “doing evil” means “not doing good,” &c.)—thank: refers to “revealed” (not to “hid”), as Rom. vi. 17. In other words, because, though the learned see them not, thou hast made them plain even to, &c.
26. Dr. Hales, (Chron. III. 260, oct.) is more specious than accurate, see Marc. v. 41, xiv. 36, (and xv. 34, with Mat. xxvii. 46), Heb. i. 8; Rom. viii. 15; Luc. vi. 25, x. 21, xii. 32, xviii. 11; Aristoph. Av. 1628; Ran. 521.
28. Isai. l. 4.
29. Jer. vi. 16,—lowly: and consequently unlikely

to impose grievous burthens, Heb. iv. 15.—See Bp. Jebb, 208—211.

- XII. 2. Permission to pluck ears, in crossing a field, is given Deut. xxiii. 25; the Pharisees affected to consider it a species of reaping and consequently unlawful on the sabbath, on which all preparation of food and other servile work was forbidden, Ex. xxxiv. 21. Hasselquist, (166, 1766,) on the road from Acra to Seide, 14 May, 1751, saw a goat-herd dining upon half-ripe ears of wheat which he roasted. This seems to have been barley, on Luc. vi. 1.
3. This was on a sabbath, 1 Sam. xxi. 5—7; Lev. xxiv. 5—9. The Tabernacle at the time was pitched at Nob in Benjamin, and the Temple was yet unbuilt. He entered not the Tabernacle but the priest's house, 1 Sam. iii. 15.
5. Num. xxviii. 9.
7. On ix. 18.
9. On a different sabbath, Luc. vi. 6.
15. To L. Gennesaret, Marc. iii. 7, where a multitude gathered including Gentiles from the neighbourhood of Tyre and Sidon.—all: that wanted.
17. Isai. xlii. 1.
20. *i. e.* the smallest spark of piety, perishing but not hopelessly gone out; *noli extinguere extinctos*, ad Herenn. IV. 52; on John vi. 37. Judgment, here and 18, is to be understood of a divine rule of life.<sup>P</sup> Ezek. xxxiv. 16; Isai. xli. 1; Job xxxvi. 7, xiii. 25.

<sup>P</sup> For εἰς νῖκος, the LXX. exhibit εἰς ἀλήθειαν. Dr. Nicoll (Sermons, 184, Oxf. 1830,) says, that the Hebrew expression frequently translated by εἰς νῖκος in LXX., is to be rendered

22. Similar chiasmus in Plato, *τὴν δεπλασίαν χρημάτων τὲ καὶ τῶν ἀλλων πράξεων ἀναγκάζετο πράττειν τε καὶ ἔκτινειν.*
23. On ix. 27.
24. Beelzebub (*lord of flies* as Apollo *Myiargus* and Hercules<sup>4</sup> *ἀπομύος*) was the name of the great Ekronite idol, 2 Kings i. 2, and (as an abomination) was made, by their Jewish neighbours, an appellative of the Evil One ; they are supposed for greater contempt to have changed the final letter into *lord of dung*.—Deut. xiii. 1—3.
27. vii. 22 ; Acts xix. 13 ; Jos. Ant. VIII. 2. 5.—children : disciples, as 2 Kings ii. 3.
30. Since, as ye see, I do not advance Satan's kingdom, I must be opposed to him, Luc. xi. 23 ; (Marc. ix. 40 ; Luc. ix. 50, are no contradiction, cf. Prov. xxvi. 4, 5.)
31. *i. e.* admits of pardon. The difference between sins of ignorance and of wilfulness, in the Mosaic law, is marked, Heb. ix. 7, x. 26.—See Bp. Jebb, 198 ; 1 Sam. ii. 25 ; Gresw. on Par. III. 108.
32. Disbelieving our Lord's divine mission, when by Resurrection, Acts v. 31 ; 1 Pet. iii. 18, and effu-

according to circumstances, *for ever, in truth, in perfection, in certainty, entirely* ; and that in CHALDEE its root implies secondarily the meaning of *victory*, whence the LXX. erroneously attached this meaning to it in Hebrew. Elsewhere they have rendered it by *εἰς τέλος* (whence possibly 1 Cor. xv. 34. should be “*for ever*” or “*utterly*”).—Thus there is no ground for the suspicion that the Evangelist mistook, owing to a floating recollection of Habak.iii. 9, which his memory might confound with the prophetic passage of Isaiah.

<sup>4</sup> The people of Elis reverenced Jupiter *ἀπομύος*, Paus. V. 14. 2.

sion of the Spirit, he is demonstrated the Son of God with power, Rom. i. 4; or adding to contempt calumny, by assigning his celestial power to the agency of an *evil* spirit, Abp. Tillotson's Serm. 17. Whitby's *Fourth Appendix* to St. Matthew.

33. Both are evil, or both are good, meaning his works and himself; a dilemma not to be eluded.
36. By Grotius, considered an argument *a majori*; if every unfounded saying, much more shall calumny.—*ἀργὸν* may perhaps mean ‘not positively tending to good.’
37. and: *i. e.* if thy words are good thou shalt be justified, “and” if they are evil, thou shalt be condemned. Not works only, but words also, and even thoughts, will be weighed.
38. xvi. 1. probably from Dan. vii. 13. An angel did appear at the Resurrection, and see the Ascension.
39. adulterous: degenerate, see on John viii. 41. Bp. Jebb, 176—187, compares this passage with Luc. xi. 29—32.
40. Jonah i. 17. There was no particular reason to translate *whale* more than *shark*, the “large fish,” whose inside typified the grave, Ezek. xxviii. 2, (Jerome Comm. in Jon. §. 2, translates Jonah ii. 3, *in the heart of the seas*; cf. Prov. xxiii. 34, marg. and LXX.); but in the winter 1833-4, an enormous *whale* was washed ashore at San Cataldo, and its skeleton is preserved in the Museum of Otranto; see also Gibbon, ch.

<sup>r</sup> The young reader may turn to Gresw. on Par. III. 199, note.

XL. note (S): Bp. Jebb too, §. X., has made a very strong case for believing the prophet preserved in the large bag below the gullet, in which respiration can be carried on. Bochart had urged that the shark of the Mediterranean has a mouth in which a man can stand upright, and entire bodies have been found in its stomach; it is known that the gastric juice cannot act upon living substances, neither was the Holy One suffered to see corruption.—three days: on Marc. viii. 31. The *ere forty days* of Jonah's denunciation answers to the years now to intervene before Jerusalem's overthrow by the Romans.

42. The heathen Queen of Sheba, 1 Kings x. 1; 2 Chron. ix. 1.
  43. dry places, *i. e.* deserts, (see LXX. Ps. cvi. 14; Isai. xiii. 21), which the Bedouin still peoples with goblins. Burckhardt's Syria, 452, 1822, and Sale's note to ch. 72 of the Koran. This representation of the aggravated obstinacy of the Jews rose naturally from 24.
  44. In full order to receive him.
  45. Referred to, 2 Pet. ii. 20.
  46. Comparing xiii. 54, 58, Mr. J. J. Blunt infers that they wished him to return home. See Marc. iii. 21.
  50. Deut. xxxiii. 9.
- XIII. 2. With Gamaliel the elder, the honour of the law died, because then the scholars began to be seated as well as their master.
7. thorns: a *white* field was one wholly sown, a *woody* field had scattered trees and bushes. Lightfoot.
  8. hundred: Gen. xxvi. 12; and Gresw. on Par. II.

- 19; and Sir Thos. Browne's *Obss. on several Plants, &c.*, §. 31; Darwin's *Phytologia*, 278; *Philos. Trans. LVIII.* 203. *Byzacia cordi Rura magis, centum Cereri fruticantia culmis.* Sil. Ital. IX. 206. Plin. H. N. V. 4.
12. And profits by what he hath.—*Nil habuit Codrus, - - - et tamen illud Perdidit infelix totum nil,* Juv. III. 209; Marc. iv. 25; on Luc. viii. 18.
13. Because they overlook what they see, and are inattentive to what they hear, neither will they comprehend, i. e. that they behold the outward proofs of his mission, without drawing the inference of his Messiahship.
14. Isai. vi. 9; Jer. v. 21; Ezek. xiii. 2; on John xii. 39.—by hearing ye shall hear: expresses that there should be no room for cavil or doubt or denial; see Luc. xxii. 15.
15. gross: as from the continuance of worldly enjoyment, Deut. xxxii. 15. Spenser's *Faerie Qu.* II. vii. 16.
17. John viii. 56.
25. Job xxiii. 15.—tares *rather* darnel ( $\alpha\imath\rho\alpha$  Gr.), *yvraie*, Fr. *gioglio*, Ital. *lolum temulentum* of botanists, and *infelix* Virg. Georg. I. 154, from the sick giddiness it produces in men and cattle, Ovid. Fast. I. 691. It betrays itself at the time of the wheat's going into ear; tares do not answer (Campbell), but in parts of England, tares is the name for darnel. From *lolum* Lyndewode derives *lollard*, a derivation alluded to in Chaucer's *Squier's Prologue*.—Cf. Sir Thos. Browne's *Obss. on several Plants, &c.* §. 48.
29. The evil are temporarily spared for the sake of the

- good, Gen. xviii. 23; and Plutarch's Timoleon, 30. See below 37.
32. R. Simeon ben Calaphta had a mustard plant, into which he climbed as men do into a fig-tree. In Chili, Ovalle (Churchill's Voyages) rode for leagues through groves of it, taller than man and horse; and in the rich moist lands of Lincolnshire, it rises larger than most shrubs. Spanheim corroborates Josephus' account (War, VII. 6. 3) of a species of *rue* at Machæruns, not inferior to any fig-tree.
33. Perhaps the usual quantity for one kneading, Gen. xviii. 6; Judg. vi. 19; 1 Sam. i. 24; an ephah being = 3 sata, Ex. xvi. 36, LXX.—The *mustard-seed* represents the extensive propagation of the gospel from the smallest beginnings in twelve illiterate Galilæans; the *leaven* the nature of the influence (or operation) of its doctrines upon the minds of individual recipients. Macknight.
35. Ps. lxxviii. 2, by Asaph the seer mentioned 2 Chron. xxix. 30.
39. Joel iii. 13; Rev. xiv. 15.
43. Dan. xiii. 3.
44. Isai. lxv. 1. The next parable represents the reward of diligent search, the merchant gave up everything for an acquisition, wherefrom he was confident vast profit would be realised. Markland, ad Lys. Diogeit. 897, renders ἐκπυρτε *tacuit*.
48. The *tares* relate to hypocrites in particular, the *bad fish* to the wicked in general. Macknight.

52. Suiting his instruction to different capacities.
54. Before reaching Nazareth, he crossed the sea, Marc. iv. 35, and healed Jairus' daughter, v. 21, and then vi. 21.
55. See John vii. 27.
57. *i. e.* found his humble birth a stumblingblock in the way of their receiving his doctrine.—1 Sam. xvi. 7—11.

**XIV.** 2. *δυνάμεις* (=miraculous powers or powers of working miracles, Acts vi. 8, x. 38.)—Herod Antipas, as a Sadducee (xvi. 6; Marc. viii. 15; Luc. ix. 7), believed neither in a resurrection nor in the agency of Spirits. In the remorse and fear of the moment, supposing John's corpse supernaturally animated, he involuntarily renounces the two leading principles of his sect. Bp. Middleton, see No. V. in Parkhurst. Compare the fine story of Mustafa, in Hughes' *Travels in Greece*, II. 296, and 103, 193, 194, qu.—servants: Luc. viii. 3; Acts xiii. 1.

3. Lev. xviii. 16, xx. 21.—See on xxii. 24. Not only had Herodias a daughter, but her husband Philip was yet living.—John's prison was the fortress Machæruns, on the frontier of Peræa, towards Arabia, Jos. Ant. XVIII. 5. 2; and Tillemont rightly supposed the festival held not at Tiberias but at Machæruns, Antipas being now marching against Aretas, on Luc. iii. 14, who had been newly irritated by the divorce of his daughter, to make way for Herodias' incestuous marriage, and thus, as observed by Bp. Marsh, Lect. XXVI., the eagerness displayed by Herodias is explained. Josephus says, that the Baptist was confined, because his popularity ex-

cited the jealousy of Antipas ; and from Mat. xvii. 12, it is clear that if the Pharisees had no direct hand in this, they were at least well pleased that it should be so. His head was buried at Emesa, and his body at Cæsarea (Theophylact). Reland, Palæst. 980, mentions his bones and Elisha's at Sebaste ; see Noldii Hist. Idum. pp. 351—355, and Du Cange's *Constantinopolis Christiana*, lib. IV. p. 101, 1680.

6. Gen. xl. 20.—Salome was very young, see Esther i. 10—12, and her uncle was pleased at the compliment.—See on Marc. vi. 21.
7. Esth. v. 3.
9. Darius and Daniel, Dan. vi. 14, 16. The apostles went to preach shortly after the slight at Nazareth, Marc. vi. 3—7, and returned presently after the Baptist's decapitation. Henceforth St. Matthew is more observant of chronologic sequence. (See Gresw. Diss. I. 184.)
13. Crossing the sea of Galilee, John vi. 1, to a desert place near Bethsaida, N. E. of the lake, in Upper Gaulanitis (Jos.) and in Philip's tetrarchy, Luc. ix. 10. The people rounded the lake.—on foot, *i. e.* by land, as opposed to sailing ; *cum iter Hispaniense pedibus confici soleat*. Cic. in Vatin. 5, and Att. X. 4 ; Xen. de Rep. Athen. II. 5. *εἰ δὲ θέλεις πεζὸς, πάρα τοι διφρός τε καὶ ἵπποι.* Odyss. γ. III. 324.
15. They reckoned two evenings, Ex. xii. 6; the first at the ninth hour, *i. e.* 3 P. M. ; the second (= the classical *ἐσπέρα*) at sunset, lasting from about 6 to 9 ; and this last is meant in 23.
17. Andrew, Peter's brother, John vi. 8.
21. 2 Kings iv. 42.

22. The disciples seem to have been aware of the multitude's disposition, John vi. 15.

25. About 3 A. M.—on Marc. xiii. 35; Job. ix. 8. Two feet walking upon water, was an Egyptian hieroglyphic for impossibility.

XV. 3—6. See Bp. Jebb, 245—248.

4. Ex. xx. 12, &c. and xxi. 17, &c. Cf. Prov. III. 9, for *τίμα*.

5. Construed as Origen and Marc. vii. 12. Our translators followed Beza, “by me, and shall not honour his father or his mother, *the man in such case is warranted in refusing to assist his parents*;” Beza’s note, however, makes οὐ μὴ τιμήσῃ the words of our Lord.

8. Isai. xxix. 13; Soph. OEd. Col. 936.

11. *In itself* no kind of meat can defile the mind, though it may *per accidens* either of quality as being by God forbidden, in which case there is the defilement of disobedience, or of quantity wherein is the defilement of excess.

13. The priests and the levites were the appointed teachers, Lev. x. 11; Malachi ii. 7.

14. Therefore the people must be warned from implicit obedience.

19. In this place Hammond would render διαλογισμοὶ *machinations, conspiracies*; for our Lord, reciting sins against the 2nd Table, under the viith commandment mentions together διαλ. φον.—under the viith, μοιχ. πορν. the latter probably denoting yet grosser acts of uncleanness—under the viiiith, ελοπαι (as including thefts great and small) requires no climax—under the ixth, come false-witness and calumnious defamations, which last are the suborners of false-witness, and ac-

cordingly the deeper sin. Hammond adds, that the word rendered διαλ. Ps. cxxxix. is ἐγχείρημα Jer. xxiii. 20, xxx. 20; and that the word ordinarily rendered διαλογίζομαι, is ἀρχιτεκτονέω, Ex. xxxi. 4, μηχανεύομαι, 2 Chron. xxvi. 15, μνησικακέω, Zech. vii. 10, and he refers to Gen. vi. 5, 11, 13; 1 Macc. ii. 63; 1 Tim. ii. 8. The order in Marc. vii. 21. is less exact and more sins are named.

20. Referring to 1.
21. thence : from the land of Gennesareth, xiv. 34.
22. All west of Jordan was Chanaan, all to the east Gilead, Josh. xxii. 9. All the Chanaanites were not expelled. (Num. xiii. 29, xxxiii. 55, 56; Deut. vii. 1; Josh. ix. 1, xix. 28, 29; Gen. x. 15; Judg. i. 31, 32.)—Marc. vii. 36. calls her a Syro-phœnician, and a Greek, *i. e.* not a Jéwess, though by possibility a proselyte. Phœnicia was part of Chanaan, and as *Syro-phœnicians* (Juv. VIII. 160) its inhabitants were distinguished from their colonists in Libya. Plin. H. N. V. 12.<sup>5</sup>
26. children : viii. 12 ; Rom. ix. 4.
29. Not directly, but through Decapolis, Marc. vii. 31, which lay on the east.
30. A lost limb is renewed, xviii. 8.
31. Fulfilling Isai. xxxv. 5, 6.
32. three days, *i. e. probably*, two nights and a day.
33. Num. xi. 13; 2 Kings iv. 42, 43.
39. Both Magdala and Dalmanūtha, Marc. viii. 10, were at the lower end.

<sup>5</sup> The *Blasto-phœnicians* were colonized in Spain by Hannibal, (Appian Hisp. 56), near Gibralter. Bocharti Chanaan, I. 34, extr.

XVI. 2. Plin. H. N. XVIII. 78, (*al.* 35).—See Bp. Jebb, 201—204.

3. signs : a few are easily recounted, cf. Marc. i. 15.  
—(1) Simon, brother to Judas Maccabæus, was made Ethnarch *till the appearance of Messiah*, 1 Macc. xiv. 41 ; and fifty years before the Nativity, R. Nehumias regretted not living to see the close of the 70 weeks = 490 years, Dan. ix. 24.—(2) If Gen. xlix. 10. was unfulfilled<sup>t</sup> by Idumæan Herod's enthronement through Roman interest, Jos. Ant. XIV. 4. 5, it was (as unwittingly owned, John xix. 15), when on Archelaus' deposition, Judæa became an ordinary Roman province, on xxii. 21.—(3) By the termination of Rome's civil war, peace prevailed on earth, Hag. ii. 7.—(4) They had a son of David, xxii. 42,—(5) born at Bethlehem, i. 6,—(6) harbingered by one in Elijah's spirit, as foretold in the latest O. T. prophecy, iii. 2 Luc. i. 17 : but haughty and obstinate, seeking only a temporal prince to lead them in triumph to vengeance, and exalt the Mosaic ritual (Lightfoot's Serm. upon John xviii. 31), they stumbled at (7) the lowly Nazarene, on ii. 23, who before their eyes (8) asserted his heavenly office, xi. 5.—*στυγνάζω* = *triste*. *Facies cœli* is also a Latin phrase. On Luc. xii. 56.

4. *i. e.* from the southern end to Bethsaida on the N. E. Marc. viii. 22 ; thence towards Cæsarea.
13. This was Paneas (=Dan, Judg. xviii. 29 ; of old,

<sup>t</sup> The ten tribes of Israel lost sceptre and lawgiver when carried into captivity ; but Judah and Benjamin were permitted to live a distinct people at Babylon, (Ezra i. 8.)

Laish, *ibid.* 7, and Lesheim, Josh. xix. 47,) in Philip's tetrarchy, near the ancient Dan and source of the Jordan; called after Tiberius Cæsar, with Philip's name added for distinction's sake; as the larger Cæsarea, Acts x. 1, (*Turris Stratonis* rebuilt by Herod I. in honour of Augustus) stood on the Mediterranean in Phœnicia, Jos. Ant. XV. 9. 5, and was the ordinary residence of the Roman procurator.

14. Jeremiah was expected to restore the Ark concealed by him, 2 Macc. ii. 5, and according to Lightfoot on xxvii. 9, stood first in the volume of the prophets.
17. *i. e.* son of Jonah.—flesh and blood: Gal. i. 16, 17.
18. Peter, as Cephas in Chaldee, John i. 42, means *stone* or *rock*; the allusion holds also in Lat. Ital. Fr.—The others, xiv. 33, having made the same confession, were also “foundation stones,” Eph. ii. 20; see Mat. xx. 26; Eph. i. 22. Whether *this rock* means Peter (*Bp. Marsh's Compar. View*, 273, 1816), or Peter's confession (*Faber's Apostol*, II. 433, 1832) is not decided. That it does not mean Christ (as contended in Casaubon's *Exercit.*) is admitted on both sides.—gates of Hell: *i. e.* death, Isai. xxxviii. 10; Ps. ix. 3; Acts v. 39.
19. He first preached the gospel to Jews, Acts ii. 14, and to Gentiles, Acts x. 44—48.—Keys denoted authority, Isai. xxii. 22; Rev. i. 18. *Aesch.* Eumen. 827; Jebb's Aristides, I. 10; Elsner, I. 307; the same is given to the rest, xviii. 18.—bind, loose: xviii. 18, may be understood “direct, abrogate,” or “accept, reject,” referring to making up a bundle of sticks; but it may express in

general the plenary commission, as the Pharisees under Q. Alexandra, are said, διώκειν τε καὶ κατάγειν (in its classical sense) οὓς ἐθέλοιεν, λύειν τε καὶ δεῖν. Jos. War, I. 5. 2. Cf. Telecleides apud Plutarch, Per. 16. He, says Abulpharagi, wore to-day a beggar's jacket, who yesterday was supreme ruler, could *bind and loose*, and walked in kingly raiment. St. Jerome, in Wetstein, reprobates the Romish absolution,<sup>u</sup> see

<sup>u</sup> Our confession, our penance, and our absolution, differ widely from the same Romish offices. Of private *confession*, two cases are alone contemplated (and of these, the conference in the Exh. to the Communion hardly can be so termed), both altogether voluntary, and both presupposing a troubled conscience. No clergyman can impose *penance*, which is simply the sentence of (what is, not very properly, called) the Ecclesiastical Court, and inflicted, like any other punishment, for example sake and for reformation of life; thus—having no reference to the Divine forgiveness of the sin for which it is enjoined—its commutation for money is only so far objectionable, as it does away with the benefit of open example. The *absolution* is solely an authoritative declaration respecting which no human being, save the individual himself who has applied for it, can at all tell how far it shall be ratified. That the *absolution* in the Visitation Office (which requires very special circumstances) is no more than declaratory, and, as such, under the Tridentine anathema, is shewn by the collect immediately subsequent; nor could the craziest high-churchman have been guilty of the extravagance and folly of asserting that “the priest represents God Himself in the tribunal”—afterwards altered into “has power [qu. authority?] from,” &c.; nor does our Church, like that of Rome, insist upon “a full and unequivocal declaration [to the priest] of all sins,” and “taking at [the priest's] hand a certain penance to satisfy God's justice,” as indispensable conditions of “there obtaining from heaven a pardon for offences against the God of heaven.” Select Committee of H. of C. on Bribery at Elections, p. 448, No. 7685, 10 July, 1835; and p. 592, No. 10315, 1 Aug. 1835.

John xx. 23, which passage refers to *persons*. See Lightfoot's H. H. there and his Harm. N. T. §. 52. Gresw. on Par. II. 364.

21. The Elders were persons from each tribe who sate in the Sanhedrim, Ex. iii. 16; Ezra x. 7, 14; Deut. xxvii. 1; Num. xi. 16. (Above xv. 2, the men of old are meant.)
  23. See Rom. viii. 5—8; and on Luc. iv. 13.—savourest: relishest. *φρονεῖν τὰ ἡμῶν*, to take part, 1 Macc. x. 20.
  24. On xxvii. 32; with a prescient intimation of the particular death designed for himself.
  25. On viii. 22. That they should not shrink under persecution.
  26. *i. e.* to redeem it, Job ii. 4.
  28. Exercising vengeance on the unbelieving Jews of this age. However distant Christ's appearance on his heavenly throne; his power on earth should be manifested soon; St. John lived thirty years after Jerusalem's downfall. These two verses are the key by which we may understand whether similar expressions refer to His coming to destroy Jerusalem, or to His final appearance to judge all.
- 

The “sure and certain hope” of the Burial service must be understood generally, and without reference to the particular individual then committed to the ground. Nevertheless, the framers of that beautiful office never imagined its being read over persons of notoriously evil conversation, taking for granted that all such would be excommunicate (1 Cor. v. 11), and therefore excluded by the rubric. If our Church is any where vulnerable, it is in discipline; the “*Reformatio Legum Ecclesiasticarum*,” 1640 (after the ed. of 1571), is recommended by its style as well as by the interest of its matter.

XVII. 1. Marc. ix. 2.—Luc. ix. 28, says *eight*, i.e. including the day of the last discourse and that of the Transfiguration; the same variation in reckoning occurs concerning Piso, Suet. Galb. 17; Tac. Hist. I. 29; and Tac. Hist. I. 19, 48.—The scene is supposed to be Tabor, from a tradition (in Jerome) which may be supported by ἀναστρέφομένων below 18, Marc. ix. 30, as it lay towards the opposite end of Galilee.—Peter and Zebedee's sons were also at the Agony, Mat. xxvi. 37, and at the recovery of Jairus' daughter, Luc. ix. 51. Cf. Gal. ii. 9.

4. Peter impressed by the sufferings so lately declared to await his master, xvi. 21, desired rather to remain where they now were. (Theophylact.)
5. 2 Pet. i. 17.
6. The law and the prophets were henceforth superseded, 8.
9. vision : *rather* sight, δραμα, as Acts vii. 31.
10. Marc. ix. 10; Luc. xviii. 34; but they knew (Machihi iv. 5, 6) that Elijah should come and restore (*i. e.* set right, cf. Luc. i. 17,) all things for consummation, and they might imagine that his recent appearance was to lead to something more.
14. On Marc. ix. 15; Luc. ix. 35.
15. Dr. Mead remarks the recurrence of epilepsy at the new and full moon. *Alii [epileptici] publicis in locis cadendo* (whence *falling-sickness*) *fædantur, adjunctis etiam externis periculis, loci causa præcipites dati, aut in flumina vel mare cadentes.* Cœlius Aurel. de Morb. Chron. i. 4; Marc. ix. 17; Luc. ix. 39.
17. Said of the Jews generally in Deut. xxxii. 5. Cf. 20 below, and Marc. ix. 21—23.

20. mountain : Zech. iv. 7.—a promise to those endued with miraculous gifts and duly exercising them.
21. On Marc. ix. 29.
24. Capernaum was “his own city,” on iv. 13; and also Peter’s, viii. 14, who had removed from Bethsaida, John i. 44.—From every country the Jews sent half-a-shekel, Ex. xxx. 13; Nehem. x. 32, for the temple. (Cic. pro Flacc. 28; Suet. Domit. 12; Jos. Ant. XVIII. 9. 1; Biscoe, 166), which, on their city’s downfall, Vespasian drew to the Capitol, Jos. War, VII. 6. 6. It had not always been required, 1 Chron. xxvi. 26, 27; but after the defection of the Ten tribes, it was again enjoined, 2 Chron. xxiv. 6, 9. This was to be paid in Adar or Nisan,<sup>x</sup> and must not be confounded with the Roman assessment, xxii. 17.
25. he : Peter.—prevented, *i. e.* anticipated, as in the collect after the Offertory, and the 17th collect after Trin. *Prevent* and *Let* (4th collect in Advent, Rom. i. 13; 2 Thess. ii. 7) have now, to the ear, interchanged their old meaning.<sup>y</sup>
26. Consequently the Son is exempt from paying to his Father’s house.
27. The shekel=½ oz. of silver=2 Alexandrian, or 4 Attic, drachmæ, Jos. Ant. III. 8. 2. That the coin was there evinced Christ’s omniscience; that

<sup>x</sup> Rose’s Parkhurst, *voce κολλυβιστῆς*.

<sup>y</sup> Gibbon, ch. VII. has used *prevent* in its Latin sense, of the prefect Nilatianus, in the second paragraph before the defeat of the Gordians; and there is a strong instance in the letter of Jer. Taylor, 17 Nov., 1655, printed in *Life*, by Heber, xlivi.

the fish took the hook, his omnipotence. See Sir Thos. Browne's *Miscellany Tracts*, No. III.

XVIII. 1. On the road some, including we may suppose Peter and John, had assumed a pre-eminence over their brethren, including St. Matthew. On halting, these last appealed to Jesus (compare xx. 24,) who addressed the offenders as related, Marc. ix. 38, 34; (Michaelis, III. ch. ii. §. 1. See Gresw. Diss. II. 414.)

3. *i. e.* comparatively without jealousy, simple, innocent, and docile; "*how he exhorteth all men to follow their innocency,*" Office for Baptism, and Collect for The Innocents' Day. 1 Cor. xiv. 20; 1 Pet. ii. 2.
6. sea : a punishment reserved for such enormous crimes as seemed to pollute the earth. Instances are in Gresw. on Par. II. 322.—*ὄνυκὸς* is added to specify the upper and moveable mill-stone (*ὄνους ἀλέτας*, Xen. Anab. I. 5. 5), *μύλη* is *meta* the nether mill-stone, and *μύλος* denotes either indifferently.
7. The offences which the world will take at the gospel, the calamities which will beset the church (Michaelis.) Consult Gresw. on Par. II. 337.—1 Cor. xi. 19.
10. See Gresw. on Par. II. 325; *nec tu pueri contempseris annos, Sed peccaturo obsistat tibi filius infans.* Juv. XIV. 47.—angels : Heb. i. 14. Hakluyt's Voyages, II. 249 ed. Woodfall; Hesiod Op. et D. 247. sq.; Gresw. on Par. II. 328, 329; Bp. Bull's Sermons, xi. and xii; Abp. Tillotson's Serm. 75; and Mede's Apostasie of the Latter Times.—always behold : 1 Kings x. 8;

- Luc. i. 19; Isai. lxiii. 9; 1 Sam. xxii. 6, xxv. 27; Esth. i. 14.
12. mountain; Isai. xlix. 9; Morier, II. 120. Sheep-flocks graze on the highest points of Ingleborough, which is fertilized by its arresting the clouds from the west.
  13. Ps. cxlvii. 8; Virg. Ecl. ii. 21.
  15. The probable connection from injuries affecting one particular class of believers, to those affecting believers in general, is traced by Mr. Greswell, on Par. II. 355.—Lev. xix. 17.
  16. Deut. xix. 15. *i. e.* witnesses *of your having made every endeavour.*
  17. 2 Thess. iii. 6, 14; 2 Cor. ii. 6; 1 Tim. v. 20.—*i. e.* have no communion with him, v. 46; Acts xi. 3; Tit. iii. 10.
  18. On xvi. 19.—Observe the epanodos; 18 responds to 17, 19 to 16, and 22 (which answers also what St. Peter, *ο παραχοῦ θερμός*, characteristically interposes) to 15.
  20. An assertion of his Divinity, for the Jews held that where ten were studying the law, the Shekinah was with them. (The Shekinah is magnificently described, Ezek. i. 28, “the appearance of THE LIKENESS OF THE GLORY OF THE LORD.”)—Evidently a *real*, as distinct from a *corporal*, presence is promised.
  21. The rabbinic deduction from Amos i. 3, ii. 1. The question and answer are explained from Luc. xvii. 3, by Gresw. on Par. II. 376.
  24. Donatus ad Ter. Phorm. IV. iii. 63, notes that *sexcenti*, like *μυριοί*, expressed a large indeterminate number. Solanus too hastily discovers in

[Lucian's] Philopatris 9, an allusion to St. Ursula's 11,000 virgins. And hence Gibbon, Misc. Works, V. 586 oct., detects Brumoy's partiality for Latin versions.

25. *i. e.* and the debt to be satisfied so far as could be. Ex. xxiii. 3; Lev. xxv. 47; 2 Kings iv. 1. With the Jews, such slavery could last only six years.
26. μακροθύμησον; Expectes et sustineas, *Auguste, necesse est; Nam tibi quod solvat non habet arca Jovis*, Martial, IX. iv.

XIX. 1. Marc. x. 1.—What is told, iv. 2, to the end of xviii, was during the two years of Christ's stay in Galilee, after the Baptist's imprisonment: he then went up to the feast of Tabernacles, John vii. 2, by the shortest way, Luc. ix. 52; John iv. 4; after which his disciples rejoined him. What ensued, Luc. x. 17—xii. 35, alone records till the feast of Dedication; from which to his last journey from Galilee through Judæa, beyond Jordan, to the closing passover, is only in John x. 39—xi. 54, and Luc. xiv. 1—xviii. 14.

John xi. 54, states, that after Dedic. he went to Ephraim, and his journey thence, Luc. xvii. 11, intervened before the final passover.

3. A point then contested by the rival schools of Hillel, who affirmed for the most trivial matter, such as over-salting, or over-roasting her husband's food, (nay, R. Akibah taught, it sufficeth if a man see a woman handsomer than his own wife, and Milton was nearly of the same opinion, because it is written, *If she find not favour in his eyes*, Deut. xxiv. 1. Lightf. H. H. on Mat. v. 31) . . . and of Schammai, who, from the suc-

ceeding words, allowed only in case of adultery. Josephus, a respectable Pharisee, put away his second wife by whom he had three children, because he did not fancy her, Jos. Life 76, Eccl. xxv. 26; and here the Disciples sympathise solely with the husband.<sup>2</sup>

- 4, 5. a male and a female: consequently adultery and polygamy are contrary to the Creator's intention. Gen. i. 27, ii. 24. The relations of father and mother did not then exist, so that Adam spoke by direction.
7. Deut. xxiv. 1. Moses "commands" the giving of a *writing*; the *divorce*, as our Lord answers their unfair citation, was simply *tolerated* to mitigate the more rigorous enactment. (Campbell, Prel. Diss. IV. 22, says, that *σκληροκ.* uniformly denotes intractability and perverseness, not inhumanity, and compares xix. 10.)
11. *i. e.* Ye say true, but all cannot comply, 1 Cor. vii. 8, 26.—They who mortify their passions for the sake of religion are believed to mean the Essenes.
13. The Pelagians, when pressed by Augustine, could not deny the universal reception of infant baptism by the church. (See Wall's work, just reprinted by Dr. Cotton at the Clarendon press.)

---

<sup>2</sup> Hillel and Schammai are the Pollio and Sameas of Jos. Ant. XIV. 9. 4. (Noldii Hist. Idum. p. 423.) The quarrels of their scholars were sometimes more than verbal, and a *Bath Col* finally assigned a nice preference to Hillel. "The words of each are as the words of the living God, nevertheless, the determination of the matter is according to the school of Hillel." (Lightfoot's Harm. IV. Evang.) Of blasphemy and other abominations, the rabbinic books are fruitful.

14. Compare the beatitudes v. and xviii. 3.—pertaineth : as Rom. ix. 4; Heb. v. 14.
  17. good : see Mr. Vogan's third Bampton Lecture, p. 91.
  19. Lev. xix. 18.
  21. Our Lord speaks to the hidden man of the heart.
  24. Camels are trained to pass loaded through small and low door-ways ; and Lightfoot quotes from the Talmud, *You are of the city of Pomeditha, where they drive an elephant through a needle's eye*, i. e. speak things which are impossible : and, elephants being unknown in Judea, a camel was the hugest animal that could be named, and as such it is opposed to gnat, xxiii. 24.
  25. Inasmuch as the world consists of those who are, or who would be, rich.
  26. Gen. xviii. 14. Is any thing too hard for the LORD ?—The rich who trust in God may by His grace and assistance subdue the world. They who regard worldly affairs solely cannot. Marc x. 24.
- XX.**
1. market : at Hamadan every morning at sunrise, labourers stood with spades in the *meidan* before the mosque ; at noon, one day, Mr. Morier (II. 265) asked some why they loitered, and was answered as in 7.
  2. Tobit v. 14. (Rev. vi. 6, one *chænix* being a day's aliment, Herod. VII. 187, Perizon. ad *Ælian. V. H. I.* 26.) A penny was a Roman soldier's daily pay, Tac. Ann. I. 17 ; by 25th Edw. III. none shall pay in hay-making above a penny a day. Cf. Lev. xix. 13 ; Jos. Ant. XX. 8. 7.
  9. Cannot apply to a late repentance, since these

labourers had not been called before. Of the unquestionable sincerity, and consequent efficacy, of death-bed repentance, (Abp. Tillotson's serm. 150 *end*, and Bp. Heber's Life of Taylor, cxxxvi, clvii.) we have a single instance, Luc. xxxiii. 41, 42; scarcely applicable to Christians, and of which St. Augustine beautifully says, *Unus erat, ne desperes; unus tantum, ne presumas:*<sup>22</sup> and it was unfeigned, daring the rabble's brutality, and striving to convert his fellow. The parable of the relapsed demoniac emblems the case of insincere penitence. 2 Pet. ii. 20.—a piece: ἀνὰ [ἔκαστον αὐτῶν], Matth. Gr. Gr. §. 579. 3.

11. The first labourers, *i. e.* the Jews, alone murmur that successive individuals are admitted to the same privileges; and, 16, are excluded now till the fulness of the Gentiles be come in.
15. *i. e.* envious because I act kindly, see Prov. xxii. 9. marg.; Deut. xv. 9, LXX; Eccl. xiv. 8, 10.
16. for there be many called, but few chosen: Not that salvation is limited, but men's efforts to

<sup>22</sup> Equally beautiful is “ Be penitent for your sinnes, and yet despaire not: bee strong in faith, and yet presume not,” &c.—From *A Letter written by the Lady Jane in the end of the New Testament in Greek, the which she sent unto her sister Lady Katherine, the night before she suffered...in the yeare of our Lord God, 1553, the 12 day of Februarie.* Fox's Martyr. 1610. II. p. 1292. St. Augustine has similar expressions repeatedly in his *Enarrationes in Psalmos*, delivered as popular lectures, (*hæc omnia in homiliis ad populum prolatæ sunt. Præf. in Ps. cviii.*) as vol. IV. 783 A. 1617 F. also Serm. cxlii. Vol. V. 684. (“ The awe of His majesty will keep us from presumption, and the promises of His mercy from despair.” Rogers in Todd's Johnson.)

obtain it. Theophylact (ad XXIV. 14), from Chrysostom.

21. They put forward Salome, Marc x. 35, (*qui facit per alium facit per se* on Luc. vii. 3.) and our Lord might answer them as the instigators. The request perhaps arose from xix. 28. Salome uses the national phrase *kingdom*, while *glory* (Marc.) conveys the associations suggested to her sons by their having witnessed the Transfiguration.
22. Yet on his seizure *all forsook him and fled*, xxvi. 56. James was the protomartyr of the Apostles, Acts xii. 2; and, if we reject the story of St. John's emerging unharmed from the caldron, he was imprisoned and scourged, Acts v. 18, 40. *βάπτισμα* (*his mersere malis*, *AEn.* VI. 512) was used by the early church for martyrdom.
23. Marc. x. 40, *ἀλλὰ*' (followed by no verb) for *εἰ μή*, as Mat. xvii. 8, (Marc. ix. 8); Rom. iv. 13, (Gal. ii. 16). Consult the prefatory remarks to 3rd edition of Prof. Scholefield's two sermons, *St. Paul and St. James Reconciled*. Of the converse, examples occur, xii. 4; Luc. iv. 27; John v. 19; and often in St. Paul, as 2 Cor. ii. 5; *nisi forsed*, Salust. Jug.—*οὐκ ἔστιν ἐμοῦ τοῦ δικαίου κριτοῦ*. Theophylact.
- 26, 27. The gradation expressed by *minister*, (occasional assistance), and *servant*, (regular assistance), is heightened by the word *all*.—See Bp. Jebb, 310 and 223-231.
28. Lev. x. 17; Heb. ix. 14. From Heb. ix. 26, and other passages, we know that the Atonement suffices for *all* mankind, both à parte ante, and à parte post; but the terms of salvation, though offered to all, John iii. 16, not being universally

accepted, the number of those profited is consequently limited. See Bp. Middleton on Heb. ix. 28, and *British Critic*, III. 326, 1828.

29. So Marc. x. 46, but see on Luc. xviii. 35.
30. Luc. and Marc. mention only one, which St. Augustine, *de Cons. Evang.* II. 124, explains as on Mat. viii. 28.

#### XXI. 1. On Marc. xi. 1.

4. Isai. lxii. 11; Zech. ix. 9; 2 Kings ix. 13. *Aesch.* Agam. 909; *Herod.* VII. 54. Compare Lev. xxii. 40; see on John vii. 2.
7. *αἰτῶν*, i. e. *τῷν ὄνων*, as *impositus mannis*, *Hor. Epist.* I. vii. 76; *Iliad*, K. X. 512. (*Townson*, II. 189). He rode on the colt, Marc. xi. 7. The *ass* signified the peaceful nature of his kingdom, yet more strongly intimated by his choice of the *colt*; God had forbidden horses to the Hebrews: <sup>b2</sup> *αὐτῶν τῷν ιπατίων*. *Theophylact*.
9. Ps. cxviii. 26. Which it is known from the Talmud that children, see 15, learned by heart. *Hosanna* means *Save now*. 1 *Macc.* xiii. 51. Son of David: on ix. 27. That cometh: on xi. 3. Lazarus had not long been raised, John xi. 45, 46.
- 10 “Who is this? Aske Moses, and hee shall tell you, *The Seed of the Woman* that shall break the *Serpent's head*; aske our father Jacob, and hee shall tell you, *The Shiloh of the tribe of Judah*; aske David, and hee shall tell you, *The King of Glory*; aske Esay, hee shall tell you, *Immanuel, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*; aske Jeremy, and hee shall tell you, *The*

---

<sup>b2</sup> See Warburton's *Div. Leg.* and the first of Mr. Vogan's “*Sermons*.”

*Righteous Branch ; aske Daniel, hee shall tell you, The Messiah ; aske John the Baptist, hee shall tell you, The Lamb of God. If ye ask the God of the Prophets, he hath told you, This is my Beloved Sonne, in whom I am well pleased ; Yea, if all these be too good for you to consult with, the divels themselves have been forced to say, I know thee who thou art, even the Holy One of God ; On no side, hath Christ left himselfe without a testimony.” From Bp. Hall’s Contempl.*

12. The next day, *usually reckoned* the Monday after our Palm Sunday ; but Mr. Greswell reckons each a day later, because the multitude’s afflux, John xii. 9, would more likely be on the Sunday than on the evening of His arrival ; he also notes the double coincidence that, Ex. xii. 3, 6, the paschal lamb was to be consecrated on the *tenth*, and that also the daily sacrifices, morning and evening, were taken up four days respectively before immolation. Marc. xi. 11-15. St. Matthew may here have anticipated the clearance, in order to preserve the subsequent discourse uninterrupted.
13. In the court of Gentiles sat bankers (Galba, Suet. 9, *nummulario, non ex fide versanti pecunias, manus amputavit, mensæque ejus affixit* ; cf. Gresw. on Par. IV. 447-460) to supply Jewish change to those who came to pay (Lightfoot) their half-shekel, &c., xvii. 24, and other offerings, John ii. 15. Doves were the purification offering of the poor, Lev. xiii. 6, 8, xv. 14, 29 ; —Isai. lvi. 7 ; Jer. vii. 11.—Jos. War, V. 9. 4. testifies the disorderly concourse which resorted

thither ; before the Great Fire, St. Paul's was similarly desecrated, by what was termed *Poule's walk*.

16. Ps. viii. 2. The priests, not daring themselves to check the multitude, hint that Jesus ought.
18. Tuesday : Marc. xi. 12. puts it on the preceding day, if construed strictly. Being in leaf, Marc. xi. 13, the tree was not dead, and the fruit is said to precede the foliage; nor could the fruit have been already gathered, if Mark be construed that the season was not yet come. The leaves shewing that the tree was alive, Jesus might expect to find some of the winter crop still upon it, for the fig in Palestine bears an early (June) and a summer (Aug.) crop ; and sometimes a third ripens in a mild winter to be gathered in the spring : of these the first or the last might have been expected, but it was barren as He found Jerusalem, and as faith without works will ever be. Sir Thomas Browne, *Obs. on Plants mentioned in Scripture*, §. 43, notes the fig-tree's being singularly constituted for production, and that its wood, *inutile lignum*, is worthless.—See pt. iii. of Bp. Pearce's “Miracles of Jesus Vindicated.”<sup>c2</sup>
21. Olivet.—Witsius understands Moriah, called the Mountain of the House, (*i. e.* Temple), and a reference to St. Peter's opening the door of the church to the gentile world. Cf. John iv. 21, 23.
27. If they could form no judgment of the Baptist, their incapacity to judge Jesus was clear. Moreover, if they believed the Baptist to be a prophet,

---

<sup>c2</sup> The best separate edition is 1749 ; reprinted in vol. II. of his “Commentary,” 1777.

they must believe his attestation to Jesus; and by not recognizing the Baptist, they would irritate the multitude. *Perturbatur Parmeno: nec negare potuit, nec consentire voluit, sed quasi defensionis loco dixit NESCIO.* Donatus ad Ter. Eun. V. iv. 31.

28. Wicked Jews who repented (or Gentiles), and self-righteous Pharisees (or Jews).
32. Pointing out a path for you to righteousness. Ps. lxvii. 2; Acts xviii. 25.
33. Isai. v. 2. The vineyard is the Jewish church; the labourers, the Jews, (especially the scribes); and the servants, the prophets; the *other* labourers are the Gentiles: Christ was crucified without the city, Num. xv. 35; Heb. xiii. 11, 13; so the Roman *Tyburn* had its name (Sestertium) from being  $2\frac{1}{2}$  miles from Rome. Plaut. Mil. Gl. II. iv. So, of the Mamertines, Cic. 2 Verr. V. 66.
36. Markland seems right in understanding "more" as *of higher dignity*, see Heb. xi. 4; Mat. vi. 25; John xv. 2.
38. Compare John xi. 48.
41. Marc. xii. 9; Luc. xx. 16, continue these words to Jesus: in Luke, the priests, &c. see so clearly the application, that they could only exclaim, God forbid! . . . in Mark they are dumb. Here they speak without catching the import of the parable, and what they say in St. Luke was after the discovery, as here, 44, 45.
42. Ps. cxviii. 22; Isai. xxviii. 16.—*αὐτη*:<sup>d2</sup> [ἡ γωνία]

---

<sup>d2</sup> Hammond quotes *μιαν* from Ps. xxvii. 4, (because, he says, the Hebrew there is fem.) as a parallel instance, but it is clear that the LXX might consider *αἴρησιν* to be understood; see

Wetst. = *τοῦτο*, as *τοιαύτην* for *τοιοῦτο*, 1 Sam. iv. 8, Glasse. It apparently refers to the head-stone uniting Jews and Gentiles, Eph. ii. 20; Acts iv. 8—11; Compare Dan. ii. 34, 35, 44.

43. a nation : all who profess themselves Christians, and practically shew their faith.
44. *i. e.* he who stumbles, or is offended at, Marc. viii. 38. They threw a criminal headlong upon a large stone, Luc. iv. 29; and, if that did not dispatch him, hurled one upon him; and the last clause appears to refer to xii. 32. Bp. Jebb, 127, and Lightfoot's *Prospect of Temple*, ch. 22; H. H. upon Acts vii. 58.

XXII. 2. *γάμους* plural, because the feast lasted seven days, Gen. xxix. 27; Judg. xiv. 12; or fourteen, Tobit viii. 19, 20, x. 7. Bp. Pearce cites Pollux iii. 44 and 38.

2. They had been already once invited and accepted the invitation, Acts iii. 25. For Christ's spiritual wedding, see Eph. v. 23; 2 Cor. xi. 2; John iii. 29; Isai. liv. 5; Hos. ii. 16, 19, 20; Gresw. on Par. III. 462.<sup>e2</sup>

1 Kings ii. 20, as we may *παραιτήσεως* in Luc. xiv. 18; and *ζεύγλαις* in Æsch. Agam. 1618, from Prom. 470, 471.—The best *separate* edition of Hammond is 1702. Though he has every now and then an excellent note, he will for the most part greatly mislead any one whose knowledge of Greek is scanty. His remarks on the Gnostics should be read in Le Clerc's Latin version of the Paraphrase, 1714. (Le Clerc's notes, from his edition of 1698, were separately printed as a *Supplement* to Hammond, Lond. 1699, qu.; and in other respects they are of small account.)

<sup>e2</sup> Jehovah is the Bridegroom in the O. T. and the Church of the N. T. can in no respect be *inferior* to the Church of the O. T.

6. spitefully : Peter, John, Paul.—slew : Stephen, James the son of Zebedee, and James the Less.
7. Such was the Roman army ; see Isai. xiii. 4, 5, of the Medes against Babylon.
8. Acts xiii. 46.
11. wedding-garment : the graces of a Christian life, Eph. iv. 1 ; 1 Pet. 10 ; Rev. xix. 8. Augustine, Serm. XCV. §. 7, rightly says, that it must be something not common to good and bad, i. e. not baptism, nor the eucharist, nor faith, &c.
14. He was not *chosen*, because without the garment ; this was his own fault, for servants offered them to guests at the door : ἔθος γὰρ, φασιν, ἡν τὰς νύμφας τοῖς τοῦ νυμφίου ἐσθῆτας ἐν τῷ τοῦ γάμου καιρῷ χαρίζεσθαι. Eustath. ad Odyss. ζ. vi. 28.—On xx. 16.
16. The Pharisees and Herodians sunk their mutual enmity in a common jealousy, though the former avoided open alliance.
17. The annual capitation penny, or poll-tax, levied from the time of Judæa's becoming a province to Rome, and remitted under Claudius. If he answered *no*, the Herodians could have accused him to the Romans ; if *yes*, the Pharisees could have inflamed the mob against him, from Deut. xvii. 15.
21. Indirectly oversets both ; rebuking the one as refractory, the other as time-serving, Rom. xiii. 7 ; 1 Pet. ii. 13.—The currency of a King's coin anywhere denotes the recognition of his sovereignty. Maimonides, &c. in Lightfoot.
24. The law of Levirate, from Lat. *levir*, Deut. xxv. 5, 6 ; (Gen. xxxviii. 8,) applied only to an elder brother leaving no issue, and did not affect either

uterine brothers by different fathers, or brothers already married.—Jos. Ant. XVII. 13. 1, reprehends Archelaus, for marrying his brother's widow who had a family.

25. with us : the Jewish belief was, that Gentiles had no part in the resurrection, Townson, I. 99.
28. The Sadducees denied a future state, but they assume it here, to mock at the inconvenient consequences. Our Lord first shews that those consequences were purely imaginary, and then that their denial of a future state was refuted by their own books ; (see Burton's Bampt. Lect. note 56. Lightfoot on John iv. 25,) and further asserts the continued existence (see footnote, Acts xxiii. 8,) of angels.—Having no terms to express spiritual existence, they make use of a word proper to the body, as also *dead* in their sense means *annihilated*, Luc. xx. 38.
30. marry, *i. e.* as husbands.—are given, *i. e.* as brides, 1 Cor. xv. 34.
32. Ex. iii. 6. See on Marc. xii. 19. The expression implies a relation between God and them ; but there is no relation between God and those who are not existing. (Bp. Pearce.)—On earth, none of these enjoyed the promised land, Heb. xi. 39. See Bp. Jer. Taylor's Sermon on Sir Geo. Dalston, and Abp. Whately's *Peculiarities*, 48.—Gen. xxviii. 13. is hostile to Grotius' assertion.
33. The lower classes enjoyed the discomfiture of an unpopular sect, on its own supposed impregnable ground.
35. tempting, *i. e.* merely " trying," (as 1 Kings x. 1,) for Marc. xii. 28, says that it arose from ad-

miration at the wisdom of our Lord's reply to the Sadducees.

36. Some contended for the law of Circumcision, others for that of the Sabbath, others for particular sacrifices, &c., all laying stress upon ritual observances rather than moral commandments, and holding that obeying these, they might transgress in minor points with impunity. Grotius; Whitby.

37. 38. Deut. vi. 5; Lev. xix. 18.—On Marc. xii. 29.

39. See xxiii. 23, and 1 John iv. 20.—On Marc. xii. 31.

40. hang: ἐκ γὰρ δὴ τοῦ τουούτου πάντα ἡρημένα τά τε ἐφημένα κακὰ γέγονε καὶ ἔστι καὶ ἔσται. Plato de Legg. X. 884.

42. On i. 21.

43. *i. e.* under inspiration, Marc. xii. 36.—Ps. cx. 1. JEHOVAH said unto Adonai, that is, *unto his Word*, according to Jonathan's Targum. *Animadverte etiam Spiritum loquentem ex tertia persona de Patre et Filio.* Tertull. adv. Prax. 9. (See Acts ii. 34.) Isai. lxvi. 1; Eccl. li. 13; — 2 Chron. ix. 18; 1 Kings v. 3; Ovid. Fast. iv. 858.

44. until or while. 1 Cor. xv. 25; Isai. viii. 14, 15.

XXIII. 2. Nehem. viii. 4; Acts xv. 21. They sat when expounding, but stood up to read the law; see the piety of H. Agrippa I. in Noldii Hist. Idum. p. 326.—bid: as expositors of the law, strictly; not as bringers in of unauthorised traditions, xv. 9.

4. Acts xv. 10; Gal. v. 1. See Bp. Jebb, 211.

5. phylacteries, *i. e.* mementos, Deut. vi. 8; Num. xv. 38, shreds of parchment inscribed with the

ensuing texts, Ex. xiii. 3—10, and 11—16; Deut. vi. 5—9, xi. 13—21, and worn upon the forehead and inside of the left arm, so as to be next the heart. They were regarded as amulets.—borders: rather tassels or tufts, of which there was one at each of the four corners of the mantle, an oblong cloth resembling the Arab *haick*, Num. xv. 37, 38; Deut. xxii. 12; Thalaba, IV. 10, note.

9. father: a title bestowed upon teachers as forming the mind. See 1 Cor. iv. 15.
15. By inculcating a persuasion that observance of outward ceremonies was sufficient to secure God's favour.
16. This subterfuge became notorious at Rome. *Ecce negas, jurasque mihi per templa tonantis; Non credo,—jura, verpe, per Anchialum=am chai aloh,* (as God liveth,) Martial, XI. xciv. See Jer. iv. 2; Rom. xiv. 11; and, for the epanodos, Bp. Jebb, 355—358.<sup>f2</sup>
19. Ex. xxix. 39.
23. anise, *rather* dill, the meanest pot-herbs.—matters: xxii. 39. *What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Micah vi. 8; above xxii. 39.
24. Both were legally unclean; sanctimoniously affecting to abhor the slightest trespass, ye make no scruple of the greatest. On xix. 24.
25. Marc. vii. 3—5. On Luc. xi. 39. Cleanse the heart, as Joel ii. 13.—Tit. i. 15.

---

<sup>f2</sup> Hammond's note, referred to by Bp. Jebb, is upon vii. 6.—Another epanodos occurs, 25, 26, of the present chapter.

27. Done every year to prevent pollution by an unguarded touch, Num. xix. 16. Respectable families still adorn them; and devotees, those of holy men. See Townson, I. 103. At Damascus, "these habitations of the dead appear much more neat and cleanly than those of the living." Col. Squire, in Walpole's Turkey, II. 316.
32. Gen. xv. 16; Jer. li. 13.
34. persecute: Paul and Barnabas. On xxii. 6.
35. Gen. iv. 8. Of the minor-prophet's death, (Zech. i. 1,) there is no account in Scripture, but it might occur in the thirty years between Ezra and Nehemiah; and Wetstein quotes the Targum on Lam. ii. 20, that Zacharias, grandson of Iddo, was slain in the Sanctuary on the day of expiation; and, in Bp. Marsh's opinion, Christ evidently means the *first* and *last* instance of murder of holy persons mentioned in O.T. whereas the son of Jehoiada lived 300 years before. The murder of a priest, Zach. son of Jehoiada, (*confessing the Lord*, a name not very dissimilar in meaning from Barachias,<sup>62</sup> *blessing the Lord*) in the court where the altar of burnt-offering stood, is related, 2 Chron. xxiv. 20, 22! (Michaelis, III. 173.) A Zacharias (not a prophet), son of Baruch, was killed in the temple, A.D. 67, Jos. War, IV. 5. 4, and is argued for by Mr. Greswell, on Par. II. 520, 523, and Abp. Tillotson, serm. 81.—(See 1 Kings xix. 10, 14; 2 Chron. xxxvi. 16; 1 Kings i. 51, ii. 28—30.)
37. that killest: *q. d. imperfectrix prophetarum, quæ*

---

<sup>62</sup> Jeberechiah, Isai. viii. 2, is the same name; thus Jeconiah is also Coniah.

*et occidisti, et occidis, et occisura es.* Erasmus.

—Eur. Herc. Fur. 71. Contrast Deut. xxxii. 11.

39. On Luc. xiii. 35.

XXIV. 1. Perhaps induced by xxiii. 38.

2. On Marc. xiii. 2.

3. The *first* relates to the destruction of Jerusalem, which is critically distinguished, 34, 36, from the second Advent; the *second*, 27—xxv. 30, is scarcely noticed in Marc. xi; Luc. xxi; and the *third*, xxv. 31—46, only incidentally. Dr. Hales' Chron. III. 561, oct. Mr. Greswell holds the *first* answered, 4—14, the *second*, 15—28, the *third*, 29—31;<sup>b2</sup> an analysis of the entire prophecy is prefixed to Gresw. on Par. V. pt. i. —The Jews had a fixed persuasion, that the destruction of the temple would be coincident with Messiah's advent and the dissolution of the world. Thus, on mention of the one, their thoughts at once ran to the other. See Smith's Script. Testim. II. 233, 234, 1829.

5. Dositheus, supposed to be the master of Simon Magus, gave himself out to the Samaritans as the prophet promised by Moses. Origen contra Cels. I. See Gresw. on Par. V. i. 380, 385. For Simon Magus, see on Acts viii. 9, 18. Bar-

<sup>b2</sup> Abp. Newcome says—"There can be no doubt but that Luc. xvii. 22—37, refers to the destruction of Jerusalem. Observe 31, 34—37: and compare 31 with Matt. xxiv. 17, 18; and with Marc. xiii. 15, 16. Therefore Mat. xxiv. 37—41, which is parallel throughout to this passage of St. Luke, refers likewise to that event. Afterwards St. Matthew continues the same subject, as appears from comparing xxiv. 42, xxv. 1, 13, 14: but makes a transition to the general Judgment, xxv. 31; marked by the particle δέ."

chochaba, i. e. *son of the star*, (changed on his failure to Ben-Chuziba, i. e. *son of lying*; see Noldii Hist. Idum. pp. 391, 451—456), was slain at Berytus, near Jerusalem, rebelling against Hadrian, and Judæa was once again made desolate, Dio Cass. LXIX. 13, 14; Euseb. H. Eccl. IV. 6; according to the Jews, even more than by Nebuchadnezzar and by Titus.—in my name: occurs in this sense no where else in the gospels, Marc. xiii. 6; Luc. xxi. 8; Jer. xiv. 14, xxiii. 21, 25.

6. wars : the whole extent of the Roman empire was agitated, and in the brief space of eighteen months, four emperors (Nero, Galba, Otho, Vitellius), died by violence. Cf. Jos. Ant. XX. 3. 4, and 4. 2. Suet. Nerone 39.
7. nation against nation : Gresw. on Par. V. i. 234. In Cæsarea 20,000 Jews were slain in an old contention with the Syrians ; 50,000 in Alexandria ; and two fierce factions raged in every city. Jos. War, II. 18. 2, IV. 3. 2.
- kingdom : Gresw. on Par. V. i. 248, 249.
- famines : Suet. Claud. 18. mentions *assiduas sterilitates*, see too Acts xi. 28 ; Jos. Ant. III. 15. 3, XX. 2. 6, and 4. 2 ; War, VI. 3. 3 ; Tac. Ann. XII. 43.
- pestilences, a natural consequence of dearth, Rev. vi. 8, are recorded, Jos. War, IV. 4. 5, and 6. 1 ; Philostr. Vit. Apollon. IV. 6.
- earthquakes : Jos. War, IV. 4. 5. Among others that which destroyed Pompeii.
8. sorrows : *the word in the original importeth* the pains of a woman in travail. MARG. Ps. xlviii.

- 6 ; Isai. xiii. 8.—From Nero to Hadrian was more calamitous than under Caius and Claudius.
9. *i. e.* as Christians, Christianity admitting no compromise with idolatry of whatever kind. Warburton. Div. Leg. Book II. ch. 6.
10. be offended : desert ; he who finds his road rough and full of impediments, chooses another path. Grotius.—betray : under intimidation ; see Tac. Ann. XV. 44, extracted in append. C. note (f.)
11. false prophets : On Acts xxi. 8. Many were suborned to keep up the exhausted spirits of the multitude ; and a slaughter of 6,000 persons was caused by one who persuaded crowds to hurry up, just after the conflagration of the temple, to behold a great deliverance wrought. Jos. War, VI. 5. 2, also II. 13. 4. Grotius understands them of pseudo-Christians as Cerinthus.
12. Their fervour shall abate on seeing the cause basely betrayed, 2 Thess. ii. 3; Gal. iii. 1; 1 Tim. i. 15.
14. Rom. x. 18; Col. i. 6, 23. To human eye there seemed little probability of the wreck of Jewish polity at any early period, and equally surprising is it, that within thirty years from the crucifixion, the despised outcasts of what was itself a despised "superstition" should have established churches throughout the Roman empire, and have transmitted their belief to *AEthiopia*, Acts viii. 39; Euseb. H. Eccl. II. 1. See Fabricii *Lux Salutaris toti mundo Exoriens*, Hamb. 1731. qu.
15. Dan. ix. 27, xi. 31, xii. 11, had been applied to Ant. Epiphanes, 1 Macc. i. 39—54; Jos. Ant. X;

2 Macc. vi. 1. Abomination in scriptural language denotes idols, and the Romans, the ministers of the desolation, worshipped their military ensigns, Jos. War, VI. 6. 1. ‘Ο γὰρ ἀετὸς ὄνομασμένος, ἔστι δὲ νεώς μικρὸς καὶ ἐν αἰτῷ ἀετὸς χρυσοῦς ἐνίδρυται. Dio XL. 18; cf. the *Columna Trajana*, No. 49, and Grotius.

- whoso readeth: is supposed by some to be the Evangelist's interjection, but the words occur also in St. Mark, and therefore were probably Christ's, referring to the prophecy of Daniel. See also Deut. xxviii. 49, and Dr. Hales' Chron. II. 212. oct.
- 16. into the mountains: see Jos. War, IV. 8. 2. Under Nero, Cestius Gallus, præfect of Syria, came with a powerful army, and even took Bezetha, the new town, but decamped as suddenly as unaccountably, Oct. A. D. 66; upon which many quitted the city, “as men forsake a sinking ship.” Jos. War, II. 19. 4, 6, and 20. 1. On Vespasian's approach, some in spite of the Zealots' vigilance got out and were permitted by Titus to escape. Jos. War, IV. 8. 2, V. 10. 1. and 11. 1. The Christians principally took refuge in Pella, Euseb. H. Eccl. III. 5, east of Jordan, which, with the southern mountains, was unmolested, as belonging to H. Agrippa II. See Townson, I. 131, 132. Bp. Horsley proves that, on Hadrian's final ruin of Jerusalem, the Hebrew Christians retired to Pella, and afterward removed to Ælia, the judaizers making a separate settlement in the North of Galilee. See Faber's Apostol. I. 387—390, and Gresw. on Par. V. i. 319—333.

17. Their houses had flat roofs, Deut. xxii. 8, which sometimes reached continuously to the city gates, 1 Sam. ix. 26 ; as is still much the case at Aleppo.
18. naked : on John xxi. 7.
19. On Luc. xxiii. 29.
20. In Winter the roads would be impassable, and a Sabbath journey was strictly but a mile ( $7\frac{1}{2}$  stadia), Josh. iii. 4. Compare 1 Macc. ii. 29—38 ; Jos. Ant. XIII. 8. 4.
21. Jos. War, Pref. 4, V. 10. 5, owns there was nothing comparable. Eleven hundred thousand perished by the sword ; and there were one hundred thousand prisoners, Deut. xxviii. 68 ; Jos. War, VI. 9. 3. While the Romans were without, the most sanguinary factions raged within the walls of the devoted city. Gresw. on Par. V. i. 353.
22. Grotius points out many circumstances which tended to shorten the war ; see also Gresw. on Par. V. i. 340.—2 Kings xiii. 23.
24. shew, *i. e.* pretend to shew, as xxvii. 40.—signs and wonders : Lightfoot's H. H.—if possible : for impostors, a warning that believers must exercise the most extreme wariness ; compare John ix. 31.—Jos. Ant. XX. 8. 6 and 10, says many paid for their folly in being so deluded. War, VI. 5. 2, VII. 11. 1 ; 2 Tim. ii. 13.
28. Lam. iv. 19 ; Hos. viii. 1 ; Job xxxix. 30 ; Deut. xxviii. 49 ; on Luc. xvii. 37.
29. Appearing not in any single defined spot, but as the lightning flash visible to all the earth ; after the second captivity. See Isai. xiii. 9, 10, of Babylon's fall, li. 22 ; of Egypt, Ezek. xxxii. 7,

8 ; of the Jews by Epiphanes, Dan. viii. 10, ix. 27 ; Num. xxiv. 24 ; Joel ii. 10, 30, iii. 15. *Sol, ut est in tuā quādam epistola, excidisse mihi e mundo videtur*, Cic. ad Att. ix. 10.—Titus began his circumvallation at the N. W. and carried it round by the N. E., Jos. War, V. 12. 2 ; and, being Passover, he included almost the whole nation. War, VI. 9. 4.

33. *it or he*, MARG. The kingdom of God, Luc. xxi. 31. Compare xvi. 27, 28.
  36. Deut. xxxii. 34.
  38. The deluge was sudden only because Noah's warnings were unheeded, Gen. vi. 3 ; 1 Pet. iii. 19—21 ; Heb. xi. 7.
  41. Ex. xi. 5 ; Isai. xlvii. 1—3 ; Deut. xxiv. 6. The hand-mill resembled a highland *quern* ;<sup>12</sup> one woman holds a scooped stone, in which her companion works round another, in shape not unlike a stone-mason's mallet. Corn-mills worked by water were invented a little before the time of Augustus ; wind-mills much later.
  45. One month's provision was dispensed at once, Luc. xii. 42.
  49. Plaut. Mostell. I. i. 19—27. Claudian de Bell. Get. 366—372.
  51. hypocrites : their slaves were preferred for good conduct to stewardships, &c. ; see on Luc. xii. 46.
- XXV. 2. Gr. and the other five.**—Abp. Tillotson's serm. 31.
5. all : see James iii. 2.
  7. Beside the fair light of outward profession in

---

<sup>12</sup> See *Ostig in Skye*, in Johnson's Journey to the Hebrides.

their hands, Christians must have the principles of divine life in their hearts to keep that light continually burning pure and clear. The most vigilant may inadvertently slumber, but their holy affections still subsist ready to be called forth into act and to trim the lamp, though it appear dimly smouldering. (Macknight).

9. The Auth. Vers. in endeavouring to be faithful to the letter, misrepresents the idiomatic delicacy ; and numerous commentators, in their ignorance of the idiom, have thought the δε a mistake. It refers, see 1 Sam. ii. 16, to a negative not expressed but understood, avoiding a direct refusal. Even without this explanation, it should not be hastily expunged, for it is sometimes redundant as Acts xi. 17.
10. shut : Ps. xxii. 6 ; Isai. lv. 6 ; and on Luc. xiii. 25. “ All things for the procession being prepared beforehand, the whole waits for the coming of the bride-groom. At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore ; to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, “ Behold the bridegroom cometh ; go ye out to meet him.”—All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession ; some of them had lost their lights, and were unprepared ; but it was then too late to seek them, and the cavalcade something like the above [described already by Ward] moved for-

wards to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats; the bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house—the door of which was immediately shut, and guarded by sepoys.—I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.” Ward's *Hindoos*, I. 171, 1822.

21. The traveller into a far country is our Lord.—joy, i. e. banquet prepared, compare *rest*, Ps. xciv. 11; and Esth. ix. 19; LXX.
29. xiii. 12.
30. outer darkness: St. Luke omits the phrase as unintelligible to Gentiles. It is supposed to allude to the seven mansions into which the orientals divide heaven and hell, the seventh of either being the most extreme, 2 Pet. ii. 17. (The Jews previously counted three heavens, of which the firmament was the second). But Mat. viii. 12, and xxii. 13, need no such explanation, since banquets were by night; see also on xxv. 10.
32. Ezek. xxxiv. 17; Zech. x. 3.
33. The right was the post of honour; the officer who collected the votes of acquittal in the Sanhedrim, sat on the right; and he who wrote

those of condemnation, on the left. (Lightfoot's H. H. Marc. iii. 17). Similar expressions occur, Plato Rep. X. 614; En. VI. 540.

34. blessed of: Hebr. for *blessed by*, as διδακτοὶ τοῦ Θεοῦ, John vi. 45.
40. *teque hoc existimare volo, quidquid in eum iudicii officiique contuleris, id ita me accipere, ut in me ipsum te putem contulisse.* Cic. Fam. X. 1.
41. See Bp. Jebb, §. XVII.—prepared: John xiv. 2, relates to actual possession.
46. If on the one hand eternity of punishment is thought incompatible with Benevolence; on the other, eternity of reward is infinitely beyond all human pretensions. See Abp. Whately's *Peculiarities*, 71, 79, and Horbery's Works.

#### XXVI. 1. The sayings in xxiv—xxv.

2. Judas might now be making his agreement, 14; only some of the disciples being present with their Master. Marc. xiii. 3.
3. On ii. 4.
5. The feasts were apt to be attended with tumult, Jos. War, I. 4. 3, II. 15. 6. Ant. XVII. 9. 3.
6. the leper: *i. e.* who *had been*, otherwise there could be no intercourse; so x. 3, and John ix. 17. On Marc. xiv. 3; Luc. vii. 36. This was six days before the passover, (if John xiii. 2. be read in close connection with the verse preceding) but is inserted here to explain Judas' conduct four days subsequently; as to *his* avarice, John xii. 4, the rebuke was directed which, ranking in his heart, induced his treason.
7. Mary, the sister of Lazarus, John xii. 2, 3.
12. for my funeral, or as preparation for my burial, see Gen. l. 2—5; LXX. Had I been dead, ye

would not have complained, and I am in fact on the point of leaving you.

13. *i. e.* the glad tidings (Sax. *god good, yfel tidings*) of my death for mankind. Gospel is no where used in the N.T. for an evangelic *narrative*, but it is expressly so applied by Justin Mart. Apol. I. 66, to the narratives we have; see also Bp. Kaye's Justin, ch. VIII. note 9.—*Itaque dico, locum in orbe terrarum esse nullum, quo in loco populi Christiani nomen sit, quin eodem prescriptum hoc indicium pervenerit.* Cic. pro Sull. 15.
14. then : refers to xxi. 5.
15. Zech. xi. 12.—Thirty shekels was the price of a slave's life, Ex. xxi. 32.
17. Thursday *morning* might be called the first day, because the unleavened bread began at six P.M. (Ex. xii. 18), the feast day being the day following, *i. e.* 15 Nisan, Lev. xxiii. 5, 6.—On account of the multitudes present, (2,565,000 under Nero, Jos. War, VI. 9. 3), each master of a family (or company=φαρπία) was competent to kill the lamb, Philo ap. Gresw. Diss. III. 80; Bp. Pearce upon Marc. xiv. 12. The males met together, and the master distributed to each till all was eaten, with unleavened bread and red wine; he then again washed, and began the *second* course, consisting of a salad of bitter herbs with a thick sauce, *charoseth*, (*charas, a brick*), made of bruised dates, raisins, &c. to represent the clay of their Egyptian bondage: then one of the two unleavened cakes was put aside under a napkin for the *third* course, when each had a portion, and one of the youngest asked the

- meaning, Ex. xii. 6—26, alluded to 1 Cor. xi. 26. Next the cup for the last time, (called *the cup of blessing*, Ps. cxvi. 13), after being tasted was given to each. Instead of this third course, our Lord substituted the Eucharist. See on John xiii. 1.
18. Theophylact supposes that no name was mentioned, lest Judas should have made the house known to Christ's enemies, and thus have caused premature interruption.
  19. Peter and John, Luc. xxii. 8.
  20. They were obliged to *lie down* as in the enjoyment of liberty, *standing* was the original institution, Ex. xii. 11; and Theophylact suggests that they may have lain down after eating. "Eating" in 26 may be "had eaten." Luc. xxii. 20; 1 Cor. xi. 25. See on John xiii. 1.
  23. John xiii. 18.
  24. Isai. liii. 8—10.
  26. blessed *it* : *Many Greek copies have gave thanks*, see Marc. vi. 41. MARG.—*τοῦτο*: see Bp. Horsley's Tracts, 1812, pp. 117, 334, for a remark of some moment in John i. 2; Waterland, IV. 382, has a similar observation.—*is, i. e. represents*, xiii. 19; Gen. xl. 12, 18; Ex. xii. 11; Dan. vii. 20; Gal. iv. 24. It could no more literally be our Lord's own body than it could be the very bread eaten at the original Passover. See Dean Turton's Treatise on the Eucharist.
  27. Ex. xxiv. 68; Heb. ix. 19, xii. 26, x. 18.
  28. Ex. xxiv. 5—8. Between parties infinitely unequal, *dispensation* is better than *covenant*, (see Grotius, Jur. Bell. et Pacis, II. 15. 6), and a covenant ratified by the blood of its Mediator,

may be aptly called a testament, Heb. viii. 6, ix. 15.—remission : Rom. iv. 25 ; 1 Cor. xv. 3 ; Jer. xxxi. 32. In the Passover, the want of leaven denoted their haste ; the wine, their joy.

29. Bp. Pearson, III. y<sup>2</sup>.
30. The proper psalms were cxiii. cxiv. and cxv—cxviii., called the Hallel, and cxxxvi. or great Hallel.
31. Zech. xiii. 7.
34. Cockerow, so called, was 3 A. M. on Marc. xiii. 35, xiv. 30. Scarcely any of these birds were kept within the city walls, as the Jews held them unclean from their scratching up the ground.
36. Gethsemane (=vale of fatness, from its oil-presses) a garden between the brook Cedron, (on John xviii. 1.) and the city.—Mr. Greswell cites Zech. xiv. 4 ; and dates the going to Gethsemane between 11 and 12 P. M.—the quitting it a little before *one* on Friday morning ; taken to Caiaphas not later than *two* ; and, as it was necessary that he should be condemned by the Sanhedrim, Jos. Ant. XIV. 9. 4, about *day-break* he is examined in the temple, to condemn him from his own mouth, Luc. xxii. 66 ; taken to Pilate at *five*, (on John xix. 14). Peter's denials a little before two and after three.—saith : Gen. xxii. 5, when about to sacrifice Isaac.
41. Pray that your resolutions may hold, notwithstanding the weakness of the flesh, (*φρόνημα σαρκὸς*). Abp. Tillotson notes the kindness of the apology made in the last words ; *odi artus, fragilemque hunc corporis usum, Desertorem animi*, Stat. VIII. 739—740.
42. Hooker, Eccl. Pol. V. §. 48.—*ei=siquidem* (as *si*,

- Virg. Georg. I. 7; *AEn.* V. 798; Hor. Serm. I. i. 87); Marc. xv. 44; Acts xxvi. 23; Gal. v. 25; 1 Pet. i. 17; εἰ Κναξάρης ὄκνει. Xen. Cyrop. IV. 5. 20.
45. Is interrogative in Luc. xxii. 46.—sinners: gentiles, xx. 19. Cf. 2 Sam. xii. 9.
50. friend, *rather* comrade, goodfellow; probably referring to their having just eaten together, John xiii. 18.
51. After the death of Peter, St. John, xviii. 10, avows his name.
53. Dan. vii. 10; 2 Kings vi. 16, 17.
54. Isai. liii. 7—10.
55. Bp. Marsh (Michael. III. pt. ii. 269) overlooks the fact that, here and Marc. xiv. 48, ΣΥΛΛΑΒΕῖν has peculiar force referring to the number of the captors.
57. He was taken first to Annas, who sent him bound to Caiaphas, John xviii. 13, 24.
59. Any evidence was admitted against false prophets, but it was necessary to have at least two witnesses, Deut. xix. 15, to whom apart seven questions were put (what jubilee-year-month-day of month-day-hour-place? *Talm. Bab. San. Misn.* 5, cited by Dr. Bright in pref. to Lightfoot, I. 28, 1825. See also Lightfoot's reference to the Gemarists, XI. 449. m. 1825), and, if their answers tallied, their testimony was good; see Ps. xxxv. 11.—Wilson, *Illustration* 33, Cambr. 1797, well argues that the law by which the Sanhedrim condemned our Lord was, not Deut. xviii. 20, but Lev. xxiv. 16. Deut. xiii. 5; and they condemn him not because he called himself *Messiah*, but because he called himself *Son of God* (*ibid.* 106). See on xxvii. 1.

61. The real speech, uttered three years before, is John ii. 19.
64. Dan. vii. 13, 14; Ps. cx. 1.—hast said—I am, Marc. xiv. 62, so *dixti*, Plaut. Merc. II. i. 52; *intellexisti*, Ter. Phorm. I. iv. 21.
65. The high-priest was forbidden to do this on domestic calamity, Lev. x. 6, xxi. 10. Garments rent for blasphemy, could not be repaired, 2 Kings xviii. 37, xix. 1; 1 Macc. xi. 71. The rending appears to have begun at the breast, Jos. War, II. 15. 4; *AEn.* V. 685; *Juv.* XIII. 132. (cf. Acts xiv. 14.) There can be no doubt that on this occasion it was done with a view to its effect upon the populace, Campbell Prel. Diss. IX. ii. §. 15.
67. Deut. xxv. 9; Isai. l. 5, 6, liii. 4—8. In the East to spit in a person's presence is the grossest possible insult, as also to spit in speaking of any one intimates the utmost abhorrence.
70. πᾶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις. Soph. Aj. 270.
71. This occurred during the council's discussion, in the interval between a little before two and a little after three A. M.—From St. Mark's account, xiv. 69, which was probably dictated by Peter, the first questionist (*viz.* the portress, John xviii.) appears to have made the strongest impression on his memory, since he assigns to her the second interrogatory, which both Luke and John say was put by a man; John, however, shews that several spoke. It may be added that Peter, restless and anxious, sometimes paced about and sometimes sat down.—The bird's share in producing his repentance (cf.

Southey's Bunyan, 304, 1830) is supposed the reason of its being fixed to churches as an index; this is at least as probable as that in Dr. Johnson's note on 1 Hen. VI. act III. iii. Sir John Vanburgh's rebus at Blenheim appeared, perhaps for the first time, 1695, in William III.'s plans of the siege of Namur, intended to outvie the splendid publications of *le grand monarque*.<sup>k2</sup>

73. The Galilæan dialect confused the proper sounds of letters, and so mispronounced words as entirely to alter their meaning; instances are in Lightfoot's Chorogr. Cent. §. 87, and Schoettgen. Recognizing this, and aware that most of Jesus' followers were from Galilee, they at once infer that he must belong to them, Judg. xii. 6.

75. Luc. xxii. 61.

- XXVII. 1. They met for two reasons; 1st, that the Temple, their proper place of assembling, was not open before day; and secondly, because a criminal could not legally be tried in the night. Capital punishment (xxvi. 65) must be executed the day after condemnation; but as blaspheming against their law (Acts xxiii. 29) would not much interest Pilate, whose authority was essential to inflicting death (on John xviii. 31), they accuse Him of treason against Rome, Luc. xxiii. 2.
2. Ordinary provincial procurators (or quæstors in senatorian provinces,) simply administered the revenue, but in Judæa they had power of life

---

<sup>k2</sup> Gallus super ecclesiam positus, prædicatores designat. Gallus enim profundæ noctis pervigil horas suo cantu dividit; dormientes excitat; diem appropinquantem præcinit, sed prius seipsum alarum verbere ad cantandum excitat. Hæc singula mysterio non carent.—DURANDI *Rationale Div. Offic.* I. i.

and death, Jos. Ant. XVIII. 1. 1; War. II. 8. 1; Bp. Pearson, IV. y. Pilate was in office A. D. 26—36, and came up from Cæsareia, his usual abode, to restrain tumult at the festivals. Accused for a slaughter of Jews, Jos. Ant. XVIII. 3. 2, and of Samaritans, XVIII. 4. 1, he was banished to *Vienna Allobrogum*, Vienne in Dauphiné, and is said to have destroyed himself.

3. It is supposed that Judas had not anticipated such a fatal result, Luc. iv. 30; John viii. 59, x. 39. Macknight suggests that he could not anticipate His being delivered to the Romans, John xviii. 21, or even expect Messiah to die, John xiii. 34; but that he perhaps desired to force his Master to assert and make good his pretensions, and thus hasten the temporal advantages he looked for; and that, finding things take a different course, he sought, Mat. xxvii. 4, to make them desist by declaring his conviction of Jesus' innocence.—The Sanhedrim met in a room of the Temple, Acts vi. 13.
4. *Perhaps* Thou shalt see *how little we care for that*; but *αὐτὸς σκόπει σὺ* occurs, Aristoph. Eccles. 1081; see also Ex. x. 10; and Epictetus uses *ὅψεται* in the sense of *ipse viderit*. See 24.
5. Having suspended himself, like Ahithophel, 2 Sam. xvii. 23, (from an elder-tree, according to popular belief) the rope broke, Acts i. 18; compare Andoc. de Myst. 16, 25; and see Biscoe, 579, 1829, and the legends in Routh's Rel. Sacr. I. 9.
6. Deut. xxiii. 18.
7. strangers: *i. e.* gentile sojourners; some understand Jews from foreign countries, who would hardly be consigned to such unhallowed ground.

8. xxviii. 15. unto this day : " It was memorable that the *name* had fastened on the field, and strange that the *lie* had lasted so long." Townson, I. 117. The phrase is used of a short interval, Deut. xi. 4; Josh. viii. 28. On the other hand, *νεωστὶ* is used of only comparative recency, Plat. Gorg. 503; and see Pliny apud Gresw. Suppl. Diss. 441.
9. Jeremy : Zech. xi. 13. Bp. Hall supposes a transcriber's mistake of " *Zριον* for *Iριον*, as I have seen it in a very old manuscript."<sup>12</sup> Mede, Hammond, Bp. Kidder, Bp. Lowth, &c. suppose Zech. ix—xi. to have been written by Jeremiah ; as Ezek. xviii. 1—4 repeats Jer. xxxi. 29, 30. Cf. Zech. i. 4. with Jer. xviii. 11; and Zech. iii. 8. with Jer. xxiii. 5: and Grotius, ad Mat. xvi. 14, observes that Jeremiah was thought to be restored in Zechariah, as Phinehas had been in Elijah. Lightfoot says . . . and his opinion derives some support from the fact that Jeremiah is the prophet best translated by the LXX. . . that (Kings ending with destruction, and Jeremiah being all destruction) Jeremiah was placed at the head of the prophets (before Ezekiel, who ended with consolation, and Isaiah, who was all consolation), and gave a name to the whole volume. The more probable explanation appears to be . . . that St. Matthew, according to

<sup>12</sup> *Hard Texts.* The good bishop has accidentally expressed himself so vaguely, as to leave it impossible to decide whether what he saw was *Zριον* or *Iριον* or *Zαχαριον*. Valckenaer patronised the same solution, but any such abbreviation is altogether denied by Mill and Wetstein.

his usual custom, named no prophet, and that some one remembering *Jeremiah's* purchase of a field, Jer. xxxii., placed *his* name in the margin, and that hence it passed into the text. (Similarly “Asaph,” misunderstood in the margin of xiii. 35, appears once to have produced the interpolation of *Isaiah's* name there, as St. Jerome notices an objection made by Porphyry.)

Other difficulties arise, as in St. Paul's Ep. to the Ephesians, from the many varied combinations of which such a number of short clauses is susceptible. “Took” (which here may be either 1 sing. or 3 plur.) can be only 3 plur. in Zechariah, who also makes “gave” to be 1 sing. Sir Norton Knatchbull renders thus: “and I took the thirty pieces of silver, the price of him that was prised, whom they prised (= *a goodly price that I was prised at by them*, Zech. xi. 13) from the children of Israel,<sup>m2</sup> and they (*equivalent to who<sup>n2</sup>*) gave them for the

<sup>m2</sup> For an ellipse of *τινες* before *ἀπὸ* = “*some* of the children of Israel,” commentators quote Acts xi. 16; John xvi. 17; Mat. xxiii. 24; Luc. xxi. 16, all of which are before *ἐκ*. (Marc. v. 35, vi. 43; Luc. xxiv. 42; Acts ii. 17, v. 2, xxiii. 21, are hardly to the point.) The Authorized Translators seem to have understood *οἱ*, and the difference of the prepositions in such a case is probably this, that a member of the H. of Commons is always *ἀπὸ*, though he may or may not be *ἐκ*, his constituents; and the *viri stationarii* in the Temple were at once *οἱ ἐκ* and *οἱ ἀπὸ* (on the part of) *ἱεῶν ἱσραὴλ*. (For another distinction, see on John i. 44.) In Acts xi. 3, we find *οἱ ἐκ περιτομῆς* xii. 1. *τινας τῶν ἀπὸ τῆς ἐκκλησίας* xix. 13. *τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν*.

<sup>n2</sup> For *καὶ* = *who*, see *μή ἔτι μοι νιοὶ ἐν τῷ κοιλίᾳ μου, καὶ ἵσονται ὑμῖν εἰς ἄνδρας*; Ruth i. 11; Isa. v. 4; Eccl.

potter's field, as the Lord commanded me." Campbell's objection, that most versions "appear to represent the action of one, as the obedience of an appointment<sup>o2</sup> given to another," may be obviated by rendering "as the Lord appointed for me" (*i. e.* in my case). Cf. Michaelis, I. 240, 491; and quære, can an instance be found of *λαβεῖν ἀργύρα*, equivalent to *fetch a price*; as *ἔλκειν* is used of weight, Herod. I. 50.

Zechariah is a shepherd, the messenger of God, Zech. xi. 4, 7, 10; he goes to the Sanhedrim for his reward, which is given so niggardly, that he casts it to a poor potter, and breaks his pastoral staves; the one, *Beauty*, denoting religious favour, the covenant of peculiarity by which Israel was God's people; the other, *Bands*, denoting social concord (Ezek. xxxvii. 17), thus dissolving the brotherhood between Israel and Judah, *i. e.* between the followers of Christ and

xxviii. 1; Marc. ii. 15, xv. 46, xvi. 18, "which is withered," John xv. 6, vii. 45; Acts vi. 6, vii. 10. Also *and* in the index to Ainsworth on Pentateuch, 1639, and marg. of Dan. vii. 4. Luc. xv. 15. *ἔδεικνυον τοῖς στρατιώταις, καὶ εἰς προσευχὴν τῶν θεῶν ἐστρέφοντο*, Plutarch's Timoleon, 26.—(*Kai* in the cognate sense of *when* is not uncommon, Herod. I. 61, VII. 217; Thucyd. I. 50; Polyb. XV. 29. 4; Mat. xxvi. 2; Marc. xv. 25; John vii. 4, xvi. 16; Acts v. 7, as *et*, Virg. Æn. III. 9, VI. 499.)

<sup>o2</sup> An Englishman would not have so expressed himself. The most amusing of Scoticisms is in Dr. Gillies' Grecian History, where, among the circumstances of the death of Socrates, the late historiographer royal informs his readers that "Crito shut his eyes." Plat. Phædon. 118.

them that do not own him. Lightfoot's Harm.  
N. T.

11. **Luc. xxiii. 2 ; John xviii. 34.** The magian pilgrimage proves that not the Jews alone were in expectation of a great Deliverer or King, Esth. iii. 8, viii. 17 ; and the prevalence is vouched in strong words, Suet. Vesp. 4 ; *Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judæi profecti rerum potirentur. Id de Imperatore Romano* [Jos. War, VI. 5. 4 ; Tac. Hist. V. 13] *quantum postea eventu paruit, prædictum, Judæi ad se trahentes, rebellarunt : cæsoque Præposito* [Gessio Floro], *legatum insuper Syriae consularem* [Cestium Gallum] *suppetias ferentem, raptâ aquilâ fugaverunt.*—Cic. de Div. II. 85, quotes the Sibylline books which, together probably with the LXX of Isai. ix. 4—7, xi. 1—10, xii, xxxv, produced Virgil's fourth eclogue, which suggested Pope's *Messiah*. Bp. Lowth's Prælect. xxi. The panic which had nearly destroyed Augustus in his infancy, has been mentioned above on ii. 16 ; and hence it was that Corn. Lentulus was led to take part with Cataline. Cic. Cat. III. 4, IV. 6.
12. **Isai. liii. 7.**
15. ***Perhaps* at every feast ; though it would seem more probably limited to every *passover*, John xviii. 39.** Lightfoot construes Marc. xv. 6 “ according to the nature of the feast,” as the Pass-over carried with it the memory of release from Egypt (cf. Rom. iii. 5) ; Grotius, comparing Heb. x. 28, considers it of recent introduction among the Jews, there being no trace of it prior to the Roman occupation. It was a Roman

- custom and high privilege, Livy V. 13, U. C. 355; Sueton. Domit. 13, and Casaub. ad Suet. Tib. 61; also the *Codex repetitiae prælect.* I. iv. 3, and Petit's Legg. Att. I. i.<sup>p2</sup>—Barabbas might be a good patriot with the mob, Marc. xv. 7, and certainly his offence, whatever compunction Pilate really felt, would make the Procurator most solicitous in endeavouring to induce them rather to receive Jesus. Seven attempts at this are counted, Townson, I. 246, 248.
19. wife: Julia Procula, according to tradition. Augustus, Sueton. 24, disliked the innovation of governors taking their wives into their provinces; but when afterwards, on account of the abuses which attended the practice, Juv. VIII. 128, Cæcina proposed to forbid it by an act of the senate, he was listened to with great impatience. Tac. Ann. III. 33, U. C. 774. A. D. 21.
22. They were ignorant that he had predicted this, xx. 19. Crucifixion (*crudelissimum teterimumque supplicium*, Cic. 2 Verr. v. 64) was not used by the Jews, and was to the Romans a servile punishment, see Phil. ii. 7. Constantine abolished it, Sozomen, I. 8.
24. A Jewish custom, Deut. xxi. 6, 7; Ps. xxvi. 6; Æn. II. 719; Schol. Soph. Aj. The country people suppose the agitation of the lake on Mont Pilate before a storm to arise from his perturbed ghost's repeating this action.

---

<sup>p2</sup> Rouen had a charter from Dagobert for the annual liberation of a murderer, *Langlois Essai Hist. sur la Peinture sur Verre.* Rouen, 1832.

26. Execution, with the Romans, was preceded always by scourging, Jos. War, II. 14. 9, V. 11. 1; Polyb. I. 7. 12; Livy, ii. 5, xxxiii. 86, xxviii. 37.
27. A troop, being the tenth of a legion, contained 500 or 600.
28. Marc. xv. 17; John xix. 2, say *purple*, which the antients applied to any mixture of red. Hor. Serm. II. vi. 102—106.
29. Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nabka* of the Arabs, with many small and sharp spines . . soft, round, and pliant branches . . leaves much resembling those of ivy, being of a very deep green, as if in designed mockery of a victor's wreath. *Travels*, 288. 1766. Thorns were the first-fruits of the curse, Gen. iii. 18.
32. On v. 41. A fourth part of the population of Cyrene (in Africa, Acts vi. 9, xi. 20) were Jews; Simon was probably coming to keep the Passover. The cross<sup>q2</sup> here spoken of was only *furca*, the transverse piece intended to bear the arms; Jesus being too much exhausted to carry it himself (John xix. 17), which was part of the punishment: *Every vice bears its own punishment, as every criminal his own cross*, Plutarch Ser. Num. Vind.; compare Seneca Ep. 97; Juv. XIII. 192.
33. Calvary, in Latin, has the same meaning. It stood just without the western gate . . . the scape-goat was turned towards the west, and

---

<sup>q2</sup> Popular belief accounts for the ceaseless tremor of the leaves of the aspen, by supposing that of its wood was the cross on which our Lord suffered.

the last sprinkling of the blood of every sacrifice was to the west. The Jews supposed it to be Adam's burial place. Jerome; Origen III. 920; also Basil in Gresw. Suppl. Diss. 536. See Routh's Rel. Sacr. II. 124. 139; Eutych. Annal. 19; Reland's Palæst. 860. 709.

34. According to the Talmud it was a grain of frankincense in a cup of wine, Prov. xxxi. 6, and provided regularly by some ladies of Jerusalem; hence may have been derived the old custom of giving a bowl of ale on the road to Tyburn. Lightfoot considers St. Matthew to state what was *really* done out of rancour, and St. Mark the *usual* custom. See Marc. xv. 23, the Hebrew for "wormwood" is rendered "gall" by the LXX. Prov. v. 4; Lam. iii. 15; cf. Dioscorides, I. 70; 3 Macc. v. 2; see, however, Bp. Marsh's Michaelis, III. ii. 127.
35. Ps. xxii. 18.
37. Marc. xv. 26; Luc. xxiii. 38. St. John is supposed to have given the exact *Greek* words, xix. 19. The original was in three languages. See Townson, I. 200.
38. This, though intended as mockery, fulfilled Isai. liii. 12.
39. Ps. xxii. 7, 8, lxix. 21, cix. 25.
40. Ov. Fast. II. 399. Observe that the Jews revile him as the *King of Israel*, the gentiles as the *King of the Jews*.
43. Ps. xxii. 8; Wisd. ii. 18.
44. Only one, Luc. xxiii. 42. (Judg. xii. 7; Luc. xxiv. 6, 33; 1 Sam. xviii. 21.) The other's penitence was perhaps induced by our Lord's dignified patience.

45. i. e. from twelve to three. On the *Passover-day* the *evening sacrifice* was prepared at 12, and ended before 3, when the Passover began and lasted till the eleventh hour, Ex. xii. 6; Jos. War, VI. 9. 3.—It could not be an eclipse, because the Passover was solemnised at the full of the moon, and moreover the darkness of an eclipse does not continue fifteen minutes. St. Luke, by adding that *the sun was darkened*, seems to make the sun's absence not the cause, but the consequence, of a supernatural veilment of the land. It is suggested in Archdeacon J. J. Blunt's *Veracity of the Evangelists*, that the awe impressed by the darkness produced a change in the spectators' feelings; as their principal cruelties are prior to the *sixth hour*. Tertull. *Apol.* 21, appeals to public records of the unusual gloom, probably in the *Acta Pilati*.
46. Ps. xxii. 1. quoted in Syro-chaldaic, which was spoken in Judæa, as the Syriac was in Galilee (see Appendix A.). Marc. xv. 34 is Syriac.—Θεὲ occurs only Judg. xvi. 28, Ezra ix. 6 (Trommius adds Num. xvi. 22, but there is some mistake). Elsewhere it is Θεός.
47. Ps. lxix. 21.
48. A Syrian priest at Mavely-car, not far from Travancore, observed that the exact words were *Ail, Ail, lamono sabacthani*. “ I answered that the word must have been very like *Eli*, for one said ‘ He called Elias.’ ” “ True,” said he, “ but yet it was more likely to be *Ail, Ail* (pronounced Il or Eel) for *Hil* or *Hila* is Syriac for vinegar, and one thought that he wanted vinegar, &c.” Claud. Buchanan's Christian

Researches, 112. 1812. This is sufficiently curious, but St. John supplies the reason, by recording the words "I thirst."—Let be: means here "Let it be," (*omitto*); in Marc. xv. 36, it means "Let me be" (*permitto*), being the man's reply to those who sought to stop him.

50. Cried again, John xix. 20; Luc. xviii. 46.
51. Between the Holy Place and the Holy of Holies, and of great thickness, Ex. xxvi. 33; Num. xviii. 7; Ex. xxx. 10; Heb. ix. 3, 8, x. 19, vi. 19. Thus all distinction was done away. Moses' tabernacle had three veils, Ex. xxviii. 16, xxvi. 36. 31; but Solomon's temple only two, the first being replaced by a door. See Lightfoot.—Maundrell, March 26. Oxford 1749, and other travellers notice a fissure evidently not artificial, and *traversing* the strata. (Townson, l. c.) Nahum, i. 6; Ps. xviii. 8; Rev. xvi. 18—20.
53. 1 Cor. xv. 20; Col. i. 18; Acts xxvi. 23.
54. The centurion may have been present at John xix. 7. *Credo equidem, nec vana fides, genus esse deorum.* Æn. IV. 12; Dan. iii. 25.
55. i. e. of Magdala xv. 39.—Zebedee's wife was Salome, Marc. xv. 40.—They were near when He expired, John xix. 25.
57. the even, i. e. the first, on xiv. 15, before the sabbath began.
60. Bp. Pearson, IV. b.<sup>5</sup>—On Marc. xv. 46.
61. other Mary, i. e. Mary, the mother of Joses, Marc. xv. 47. Salome, the mother of St. John, (John xix. 26, 27), may now have been attending to the Virgin, Marc. xvi. 1.—By thus lingering, they lost the opportunity of purchasing spices that day, Marc. xvi. 1; on the Sunday morn-

ing, having less distance to walk, they preceded Joanna's party which had provided on the Friday, Luc. xxiii. 55, xxiv. 10.

62. the next day, *i.e.* after six, P. M. The Preparation (for which they had licence, Jos. Ant. XVI. 6. 2), was the three closing hours of the preceding day, in which they prepared victuals, and whatever must not be done on the coming day of rest, as Ex. xvi. 5, 23. The Roman guard of course would have no scruple about watching on Saturday (Bp. Pearson, IV. u<sup>4</sup>), nor would the Jews scruple asking it, any more than they do now to avail themselves of Christian servants on that day; but Mr. Greswell infers that the application for a watch, was not made till the sabbath was over, because till then the Jews would consider the body safe (since, besides religious scruples, it was full moon, and many of the strangers must have passed the night without the walls in the air, South's Serm. III. 515—517. 1823), and had the guard been placed earlier than Saturday night, the women could not have been ignorant of it on the Sunday. See also Townson, II. 90.
64. On Marc. viii. 31. Cf. Tac. Ann. II. 39, 40, of Marcus Agrippa's body, U.C. 769. A. D. 16. Euthymius considers "the first" deceit to be professing that He was the Son of God. "The last deceit" refers to 63; Bp. Pearce traces "error" in Auth. Version, to the *error* of the Vulgate; our Translators not remembering its use as *trick*, En. II. 48.
66. Dan. vi. 17. Bel and the Dragon, 11, 14.
- XXVIII. 1. Late in the week, as it began, &c.: we

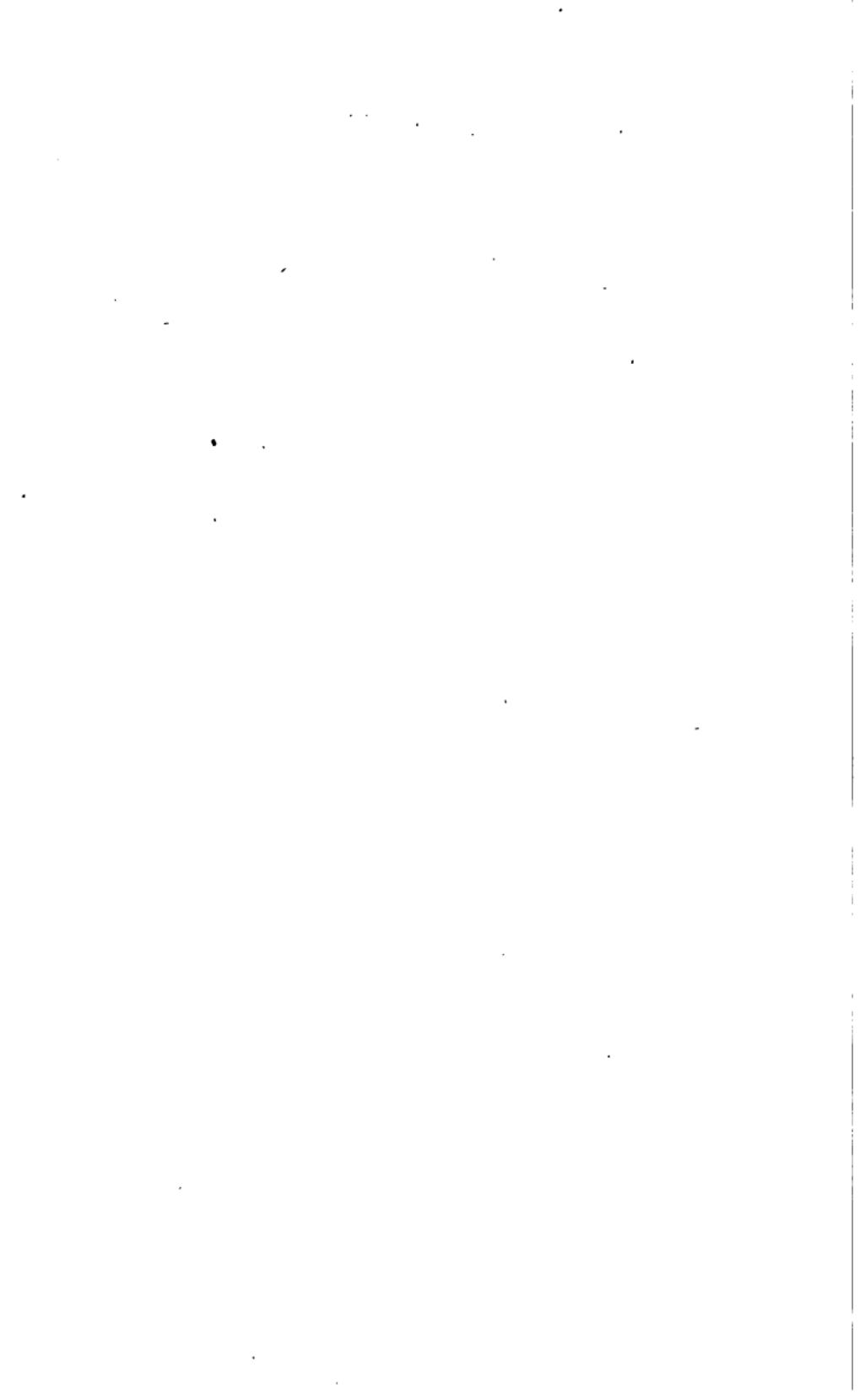
find a very similar phraseology in Marc. i. 35.—came : *from the city* very early on Sunday=our Easter day, on Marc. xvi. 1.—other : mother of James the Less. On xxvii. 61.

2. was a great, *or* had been, MARG.—door : on Marc. xv. 46.
6. xii. 40, xvi. 21, xvii. 23, xx. 19.
7. xxvi. 32, which implied that they would be free to follow him. See Townson, II. 116.
8. fear and great joy : see Bp. Lowth on Isai. lx. 5, and Pind. Ném. I. 85, 86.
9. [as they were going to tell his disciples]. The words in brackets are of doubtful authenticity, Gresw. Diss. III. 209—211 ; and as we know that on the Sunday following, the apostles had not quitted Jerusalem, Mr. Greswell concludes, that 9, 10, occurred on that Sunday=23 Nisan.
10. be not afraid : may mean *of my going away*, referring to their being about to embrace his feet, John xx. 17, as Hindoos do when they meet their priests. Ward's *Hindoos*, II. 528. 1822.
13. Connivance at such a breach of discipline, proves concert, for sleeping on duty was certain death, Jos. War, III. 5. 7 ; Acts xii. 19, xvi. 27. See too Iphicrates ap. Frontin. Strateg. III. 12, and the tale of the Ephesian matron at the end of Bp. Jer. Taylor's *H. Dying*.—Force had clearly not been used.
15. Justin Martyr (see on Acts xxviii. 22), says that the Sanhedrim sent out persons in every direction to affirm it.
17. See 1 Cor. xv. 6.— $\delta\iota\ \delta\varepsilon$  as Luc. v. 33, see Bp. Middleton on John xix. 29; Xen. Anab. I. 5. 13 ; schol. ad Lucian. Tim. 4 ; Ast ad Plat. Legg. I.

627. 629, VII. 819.—doubted : till he came nearer (Bp. Pearce and Paley's Evid. II. iii.), could not tell whether what they beheld was reality or a dream, not like the incredulity of Thomas, (John xx. 25 ; Luc. xxiv. 11, 12), but for joy, see on Luc. xxiv. 41.

This appearance in Galilee, first promised, xxvi. 32, was revived, xxviii. 7, and brought more near, 10; and to this single appearance St. Matthew restricts himself. That it was *not the first*, is implied in 16. Townson, II. 177.

18. See Prosper's comparison of Joseph, in Bp. Pearson, V. s<sup>3</sup>.
19. make disciples of, *i. e.* convert.—all nations : understood at first only of the Jews, whether in Palæstine or of the Dispersion, and of the heathen previously admitted full proselytes to Judaism, (to whom the Jews limited Isai. xlix. 6, as appears from Justin's Dialogue). See Acts x.



## INTRODUCTION TO ST. MARK.

ST. MARK, probably a different person<sup>a</sup> from John Mark (on Acts xii. 12), may perhaps be identified with the young man mentioned in his gospel, xiv. 51, 52, it has even been said that he was one of the Seventy, and one of those who seceded (John vi. 66), *Epiphan. Hæres.* 51,—and if so, he was a Jew<sup>b</sup> (since to the Jews alone did our Lord preach), and rather recalled than converted, by St. Peter, 1 Pet. v. 13. He is believed to have been with Peter at Rome, and to have written his Gospel (which is perhaps hinted at in 2 Pet. i. 15), at the request of the Christians, both Jew and Gentile converts, in that city, about A. D. 58 or 60. *Euseb. H. Eccl.* II. 15, VI. 14. After this he founded the church at Alexandria, where he became first bishop, (Euseb. II. 16. 24), and died in the eighth of Nero. In the ninth century his supposed relics were translated to Venice, where he displaced St. Theodore, as patron saint; but the imaginary autograph in the treasury of the church of San Marco, is nothing more than the fragment (obtained from Friuli in 1420, by the doge Thomas Mocénigo) of an ancient Latin MS. which, till the close of the

<sup>a</sup> Campbell's pref. to Mark's gospel, §. 6. Greswell's Diss. I. 71.

<sup>b</sup> If a Jew, his name in all probability was originally Mordecai (*Mardochæus*).

XIII<sup>th</sup> century, was entire at Aquileia, and of which the remaining portion (XII. 21—*end*) is preserved at Prague by the gift of Charles IV. 1354.<sup>c</sup>—That a work designed for circulation in the capital of Italy should, as likewise St. Paul's epistle to the Romans, be written in *Greek*, will not occasion any surprise when we remember (see Appendix A.) that, if St. Peter's ministry even then lay more particularly, Gal. ii. 7, among the Jews, Greek was to them familiar as well as to the Romans also. For the Romans, St. Mark adds many explanations, as i. 5, vii. 2, 11, ix. 4, 43, xv. 16, 42; and, excepting only to authenticate the Baptist's mission, i. 2, (which moreover evinced the connection of the Old and the New dispensations), and again to account for the crucifixion, xv. 28, . . . he cites no prophecies. His explaining the geographical position of Nazareth, i. 9, and that Zebedee was not left alone in his old age, i. 20, could only be needed by readers at a distance from Judæa; and it seems probable that in avoiding, xiii. 14, the expression *in the holy place* (Mat. xxiv. 15), he was studious not to encourage feelings of superstitious reverence for Jerusalem, when now the Jewish system was to be annulled. Besides Hebraisms, his style contains phrases which, if not absolutely Latinisms,<sup>d</sup> were probably prompted by their accordance

<sup>c</sup> Gentleman's Magazine, 1778, XLVI. 321, (pointed out by Mr. Horne).—The Friuli portion is the *Codex Foro-Juliensis*, (printed in Blanchini's Evangeliarium Quadruplex, Romæ, 1749), and still retains the *breves* and *capitula*. The Fragmentum Pragense, was edited by Dobrowski, Pragæ 1788. They contain the version as revised by Jerome. Michaelis, II. 109.

<sup>d</sup> Michaelis, I. 165, rightly insists that XV. 15, is a Latinism; VI. 35, is probably another, *multus sermo ad multum diem*. Cic.

to Latin idioms; single Latin words are proportionally more frequent in him; two of which, *κεντυρίων* and *οὐά=vah!* xv. 29, are very peculiar. Cf. Townson, I. 172.

To those who understand the simplicity of narrative so conspicuous in the Gospels, St. Mark's work carries much evidence of being derived from the information of spectators; *e. gr.* x. 17, running; 50, the blind man's casting away his cloak to be the more speedy (*Iliad*, B. II. 183), and again, xi. 4; more examples are in Dr. Townson, I. 9, 10, 161. And, when we find every occurrence at which St. Peter is known to have been present, told with singular circumstantiality, while others are passed over as not witnessed by him, we cannot hesitate in accepting the voice of universal antiquity, that St. Mark's pen was guided by that apostle.<sup>c</sup> Jer. Jones enumerates eight particulars, *e. gr.* Mat. xvi. 17—19; and Dr. Townson, I. 156—158, adds five more, all tending to Peter's honour,

Att. XIII. 9. But V. 25, (I. 23, V. 2), where the commentators cite *qui autem in morbo sunt*. Cic. Tusc. III. 4, may be defended by Soph. Aj. 271.—It may be well to note some words common to St. Mark and St. Paul, ἀχειροποίητος, βαπτισμὸς, περισσότερον and περισσοτέρως, πώρωσις said of the mind, στήκω, ὑστέρησις.

<sup>c</sup> Clemens Alex. apud Euseb. H. Eccl. II. 15, VI. 14; Ireneus Hær. III. 1; Tertull. adv. Marcion. IV. 5; Origen apud Euseb. VI. 25; Greg. Naz. carm. 44; Chrysost. Hom. IV. (p. 46); Jerome de Vir. Illustr. 8.—Papias (apud Euseb. III. 39), mentions from John the Presbyter, Mark's writing from Peter's information, but without attending to strict chronology . . . the BUT may have been added by some transmitter of the anecdote, who had persuaded himself from St. Matthew's standing first and having first written and being without doubt an eye-witness, that St. Matthew's order was invariably the true.

which in this gospel are modestly omitted; on the other hand no attempt is made at disguising the severe reproof, viii. 33, or the Denial which is related at length, (cf. Marc. xvi. 7 with Mat. xxviii. 7). Chap. XVI. 8, has much the air of an oral communication.

A refutation of the belief of St. Augustine, that Mark's gospel is a pretty close compendium of St. Matthew's (*tanquam pedissequus et breviator ejus videtur*. De Consensu Evang. I. 4), is most imperfectly attempted by asserting that an abridgement would neither deviate from the order of its original, nor supply new matter. There is neither inconsistency nor impropriety in imagining that St. Mark's impelling motive was the discovery, that he was competent to restore the true sequence of events which St. Matthew had in part disregarded, to supply some facts which St. Matthew had not recorded, and to add many minute touches of which St. Matthew might not be personally cognizant. Hence too may be answered the fallacious inference, that because St. Mark's order coincided with St. Luke's, *therefore* Mark's writing was posterior to Luke's. Respecting the verbal agreements in St. Matthew and St. Mark, Grotius contrived an ingenious but, in all probability, fanciful solution, *viz.* that Mark, when he began to write, had St. Matthew's Hebrew original in his memory, and that the translator (*quisquis fuit ille*) of St. Matthew into Greek, took care to adopt as much of St. Mark's Greek as he could; this by Bp. Marsh, has been extended to St. Luke. (Michaelis, III. ii. 288). The verbal coincidences are to be viewed not as servile copying, but valued as an important attestation of genuineness; whereas the hypothesis of an original document now lost but from which all drew,

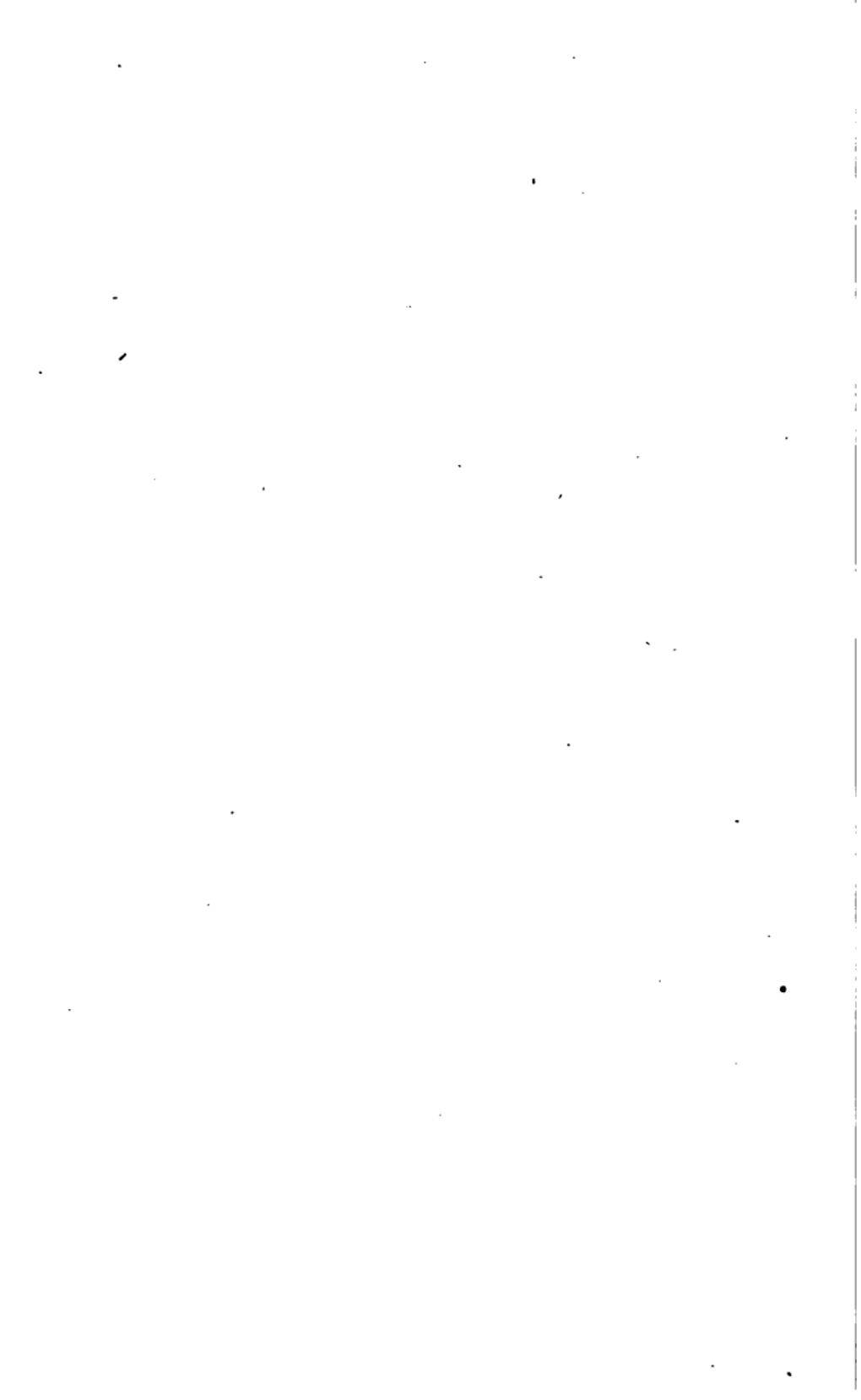
besides the countless improbabilities with which it is embarrassed, reduces our original witnesses to second-hand reporters.

Grotius observes that St. Mark's composition is rather more diffuse than St. Matthew's; and that the abridgement lies chiefly in our Lord's discourses, *e. gr.* xii. 38—40. In the miracles he is more complete; and in Mat. ix. 18—26, compared with Marc. v. 22—43, the latter has the superiority in point of style. Of 678 verses,<sup>f</sup> it is shewn by Griesbach, (whose table is reprinted in Bp. Marsh's Michaelis, III. pt. ii. 180. ed. 2nd. 1802, and in Dr. Hales' Chronology, III. 13. oct.) that all, except some twenty-four, are contained in Matthew and Luke; but the reasons assigned by him to account for such and such omissions or insertions, are not always satisfactory or even ingenious. (Griesbach Comment. Theol. I. 374—381, 1794). The peculiar verses appear to be iv. 1—11 + viii. 22—26 + xiii. 33—37 + xvi. 9, 20 = 23 *and a fraction*. Lardner, after reprinting the eight particulars from Jer. Jones, exhibits thirty-two circumstances, which are not found in any other gospel.<sup>g</sup>

---

<sup>f</sup> St. Matthew's gospel contains 1071 verses, St. Luke's 1151.

<sup>g</sup> Koppe (whose *Marcus non Epitomator Matthaei, Gottingæ*, 1782, is reprinted in the *Sylloge Commentationum Theol.* by Pott and Ruperti, Helmstadt, 1800, I. p. 35—69.) finds in these two gospels thirteen instances of different arrangement, pp. 55, 56; and thirty-one of additional facts or circumstances in St. Mark, pp. 60—64.



## ST. MARK.

- I. 1. Perhaps (not only 2—4 but) 1—4 are to be considered as a single sentence, making ἀρχὴ the nom. after ἐγένετο, . . . “The beginning of, &c. (as it is written, &c.) was John, &c.” Otherwise supply οὐδὲ ἐστι.—Jesus Christ: on Mat. i. 21.—Son of God: as John xx. 31, is no unmeaning addition or repetition; for, always misinterpreting the prophecies to adumbrate a *temporal* deliverer, the Jews did not consider Christ and Son of God convertible terms, John v. 18, x. 33, viii. 58. St. Mark affirms it at starting, and proceeds to make it good, i. 11, ii. 8 (adding τῷ πνεύματι αὐτοῦ), ix. 7, xii. 6, 7, xiv. 61—64, and using ὁ Κύριος, for the first and only time, with much expressiveness, xvi. 19. Upon this subject consult Wilson's *Illustration*, Cambr. 1797, ch. i. ii. and pp. 86, 91—94, 106, &c.
- 2, 3. On Mat. iii. 3. The wilderness signifies the condition of the Jewish church. When a personage of importance journeys in the East, messengers precede from town to town, to cause the road to be repaired and ever *made*. In Sir Thos. Roe's embassy to the great Mogul, . . . by a very great company sent before, a way was cut out and made even, broad enough for our convenient passage; and on halting, a great com-

pass of ground was rid by grubbing up trees and bushes, yet we went as readily to our tents as when they were set up in the plains. Hence προκόπτειν, Luc. ii. 52, which answers to our phrase of *making* much or little *way*; and ὁρθοτροπεῖν, 2 Tim. ii. 15, unless the last be rather explained from Hesiod's directions for ploughing.<sup>a</sup> —Æsch. Eumen. 13; the earliest imperial road-maker in history is Semiramis, Diod. Sic. II. 13.

4. wilderness: of Judea, on Mat. iii. 1.—for *or* unto, MARG. Rather “toward,” Mat. xxi. 32; Luc. i. 78; Acts xi. 18; (Eph. iii. 19, where the Auth. Version is inaccurate). John’s baptism conveyed not remission in itself any more than does our own repentance, but fitted men for reception of the gospel, John i. 8, 9. See Chrysostom’s Hom. LXXIV. and Theophylact ad Mat. iii.
7. On Mat. iii. 11.
13. wilderness: of Sinai, on Mat. iv. 1.—Tradition asserted that Adam and Eve were tried forty days in Paradise. The first Adam fell through eating; the second reversed condemnation by fasting under severer temptation, for the first had at command all fruits save one: the first was in Paradise surrounded with animals; the second in the wilderness, “with wild beasts:” the first was kept from fruit by angels at the gate; the second received food from angels: the

---

<sup>a</sup> Hesiod Op. et D. 441—443 (*al.* II. 61—63); cf. Theognis, 939—942. (*Deliro* is derived from the old Latin word *lira*, a furrow). It may also be contrasted with καινοτροπεῖν περὶ τὰ θεῖα, Plat. Euthyphr. 3 and 5. Steph.

first fell in the garden of Eden ; in the garden of Gethsemane, the second fulfilled perfect obedience, having from the wilderness into which the first fell, traced back the condemnation ; till arriving again at the scene of the disobedience, he submitted, as the substituted victim, the offending nature to that spiritual suffering and death pronounced against the first Adam, restoring to mankind the capability of regaining that spiritual state of blessedness in which the first Adam was originally created. Preb. Towns-end's Chron. Arr. I. 94. 493, 1827.

14. On Mat. iv. 11—13.—gospel : on Mat. xxvi. 13.—kingdom of God : on Mat. iii. 2.
16. On Mat. iv. 18—22.
22. Our Lord's teaching is distinguished for its sublime simplicity. "It furnishes principles of action rather than precise and definite rules of conduct ; and, while it is far removed from the stiffness and formality of burdensome and tedious directions for the minute details of daily behaviour, it stands equally distant from the vague and inapplicable generalities of abstract theory." Compare the Bp. of Lincoln's contrast of Clemens Alex. with St. Paul, and ingenious apology. (Bp. Kaye's Clem. Alex. 71. 110). See on Mat. vii. 28.
24. The Gr. may be either a verb "let us alone," or an exclamation of dismay.
25. The attestation of an *evil* spirit might have discredited His ministry.
32. The sabbath concluded at six p. m. before which time it was not lawful to carry burthens, John v. 10 ; Jer. xvii. 22 ; Neh. xiii. 15.

35. when the night was far advanced : i. e. when it was twilight. ἔννυχον occurs in connection with ὑπὸ τὴν ἐπερχομένην ἡμέραν, 3 Macc. v. 4 and 1.
37. The crowd had pursued him hither, Luc. iv. 42 ; and Peter probably thought that the opportunity should not be lost of establishing temporal interest.
38. πόλεις, cities girt with walls, and of great trade ; κώμαι, villages without a synagogue ; κωμοπόλεις had synagogues, but were neither fortified nor towns of trade, such in England are called *church-towns*. Lightfoot. A synagogue was built in any place containing ten “learned” men : of whom three were chiefs and judges , one superintended the reading ; three were almoners ; and the eighth interpreted.—ξέρχομαι is used of children’s descent, Gen. xv. 4, xxxv. 11 ; Isai. xi. 1.
43. straitly, i. e. strictly.—forthwith : that he might be the first to reach Jerusalem, lest the priest should hear of it and refuse his certificate, on Mat. viii. 4.
- II. 4. Oriental houses are built round a court, over which in heat or rain (as over the *patios* of Seville) an awning is drawn ; this they pushed aside. *Roof* is only a secondary meaning of στέγη, as *keeping out*<sup>b</sup> sun and rain, and even if στέγη cannot be properly used for καταπέτασμα, a person who removes a καταπέτασμα so extended, may fairly be said ἀποστεγάζειν. (Were

---

<sup>b</sup> στέγειν is said equally of water-tight and of water-proof, and similarly στέγη denotes both a *floor*, Acts xx. 9, and a *roof*.

it not for  $\delta\dot{\iota}\alpha\tau\tilde{\omega}\nu\kappa\epsilon\rho\mu\omega\nu$ ,<sup>c</sup> Luc. v. 19, we might understand their forcing up a trap-door in the roof, 2 Macc. i. 16; from St. Luke's account it appears that the bearers had no occasion to descend themselves, and consequently that there was *no intermediate floor*.)

10. Son of Man : on Mat. viii. 20.
  15. publicans : on Mat. v. 46.
  18. Many of the Baptist's disciples may have been Essenes, eremite Jews who practised numerous austerities.—pharisees ; on Luc. xviii. 12. On Mat. ix. 15.
  26. *i. e.* who was afterwards the distinguished priest<sup>d</sup> (*begat David the king*, Mat. i. 6 ; contrast  $\epsilon\pi\tau\Delta\epsilon\nu\kappa\alpha\lambda\iota\omega\nu\cos\beta\alpha\sigma\iota\lambda\tilde{\eta}\cos$ , Herod. I. 56.), for his father Ahimelech, 1 Sam. xxii. 20, then filled the office, 1 Sam. xxi. 1.—On Mat. xii. 4.
- III.
1. On another sabbath, Luc. vi. 6.
  3. hardness *or* blindness, MARG.—anger, *i. e.* a generous grief, not unmixed with severity.
  4. or to kill : Doddridge understands a tacit reference to the purpose already in their hearts, of putting Him to death ; perhaps Campbell's explanation is preferable, that *not to save where there is the power, is to kill*.
  8. The Idumæans had been compelled to turn Jews by John Hyrcanus, Jos. Ant. XIII. 9. 1.—The country beyond Jordan, called in Greek *Peræa*, Jos. War, III. 3. 3, was a little more extensive

<sup>c</sup> In the sing.  $\kappa\epsilon\rho\mu\omega\cos$  sometimes = *roof*.

<sup>d</sup> He was the only one of that line whom Saul did not destroy.—To express 'during the priest-hood of Abiathar,' the  $\tau\tilde{\omega}\nu$  must be omitted.

than the original settlement of Gad and Reuben, and now belonged with Galilee to H. Antipas. —Casaubon, upon John i. 28, has noted that “beyond Jordan” retained often its original application, when the Israelites came up from Egypt, to the land which *to them then* was so situated, Deut. xi. 30, 31. See Num. xxxii. 19, where the same word occurs in both senses; cf. below on Luc. xvii. 11.

13. He had spent the whole night in prayer, and coming down ordains the Twelve, and delivers the Second sermon, Luc. vi. 12—49. Soon afterward the Centurion sends, and then He goes to Nain (Mat. viii. 5; Luc. vii. 1); thither the Baptist sends, Mat. xi. 2, and there He sits at a pharisee’s house, and returning to Capernaum heals the blind and dumb demoniac, Luc. vii. 36; Mat. xii. 2.
- 14—19. On Luc. vi. 12.
20. a house: or home, MARG—εἰς οἴκον should perhaps be rendered “within doors.” His relatives lived elsewhere, 21, 31; compare vii. 17, ix. 28.
21. In an attempt to bolster up the “*pious frauds*” of his church the excellent Hen. Valesius, *dominus d’Orcé*, has a most extraordinary note in his *Emendationes*, I. vii. ed. Burm. 1740. Scarcely less extraordinary is the citation of Mat. ix. 24, by the jesuits, as warranting mental reservation.  
—So οἱ παρ’ αὐτῆς, Susannah 33.
22. His friends deemed him transported by immoderate zeal to the injury of his health.
31. οὖν is frequently thus epanaleptic, the resumption being from 21. So John vi. 22, 24; Luc. xix. 12. Ο δὲ Πρόξενος (---) εἰθὺς οὖν, Xen. Anab.

- I. 5. 14; *dico te --- fuisti ergo apud Leccam,*  
Cic. Cat. I. 4.
32. On Mat. xii. 24.
33. Deut. xxxiii. 9.
- IV. 1. See iii. 9.
11. Without the land, was used by the Jews of other nations; but, when the kingdom of God was taken from them, the term would for a time apply to themselves.
12. So the Chaldee paraphrase of Isaiah; the Hebrew and the LXX. render it as Mat. xiii. 14. See on John xii. 39.
15. ὅποι, so *ubi* in Latin; *Neque nobis adhuc, præter te, quisquam fuit, ubi (=apud quem) nostrum jus contra illos obtineremus.* Cic. pro P. Quint. 9.
19. *i. e.* the inordinate desires which wealth tends to excite.
20. receive, *i. e.* disposed “to believe the truth, though contrary to their prejudices; and to practise it, though contrary to their inclinations.” Macknight.
21. An old divine adumbrates the manner of our present union with the invisible world, by supposing a number of lighted lamps placed in a room, and one of them covered with an earthen vessel; the lamp so encumbered, so soon as the covering was either broken or removed, would find itself in the same state and condition with the other lamps. So may it be with the accountable spirit of man, gifted with powers and properties which are distinct from the human body, and which it possesses in common with superior beings. The *vessel* (1 Thess. iv. 4; 2 Es-

dras iv. 11; Lucret. III. 441, *corpus quod vas quasi constitit ejus, [scil. animæ]*; cf. Ast. ad Plat. Phædron 250) of the body, *our earthly house of this tabernacle*, 2 Cor. v. 1, may be broken by violence, or silently destroyed by sickness or age; but, so soon as the veil, or the covering, of the body is removed, the unfettered spirit finds itself the companion of kindred spirits, which though now unseen are continually surrounding it. “The time is not far hence when we shall know even as we are known; in the mean while the very attempt to speculate upon these things, elevates and purifies the mind.” Mr. Townsend, who refers to Hammond on the Angelic Life and to Bp. Bull’s two sermons. Taught probably by Socrates, Euripides (Phryxus, fr. 14) had asked *τίς δ’ οἰδεν εἰ ζῆν τοῦθ’ ὁ κέκληται θανεῖν, | τὸ ζῆν δὲ θυήσκειν ἔστι*. See Moser ad Cic. Rep. VI. 14; Sir Thos. Browne’s Hydriot. §. 4; Cic. Tusc. I. 31. 49; Guesses at Truth, II. 345; Plat. Phædon. 65 Steph. “Thus it is observed, that men sometimes upon the hour of their departure, do speak and reason above themselves. For then the Soul begins to be freed from the Ligaments<sup>e</sup> of the body, begins to reason like herself, and to discourse in a strain above mortality.” *Relig. Med.* II. §. 11. The older imagination, picturesque and gloomy, having a remarkable affinity to Plat. Rep. VII. 514, may be found in Price’s pref. to Warton’s *H. E. P. I.* (87) note 147, 1824.

---

<sup>e</sup> [Not that we are to despise the body, 1 Cor. iii. 16, 17, vi. 13, 19, 20; Eph. ii. 22.]

22. Our poor use the *bed* as a hiding place.
24. *i. e.* with what measure ye mete attention, with the same shall knowledge be measured unto you. Euthym. ‘In Mat. vii. 2. the retribution is punitive; no more, therefore, than simple retribution is, in that case, intimated. Here it is a retribution of reward; therefore an overplus is promised. In Luc. vi. 38. the overplus is superabundant; and in this last case, the act rewarded is one of beneficence to others, while in St. Mark it is one of wise and virtuous consideration for ourselves.’ See Bp. Jebb’s references, §. xv. p. 333.
25. On Mat. xiii. 12.
28. of herself, *i. e.* spontaneously, see 1 Cor. iii. 6, 7.  
*ipsa per se.* Ov. Metam. I. 101, 102. Compare Cic. Cato Maj. 15.
31. On Mat. xiii. 32.
33. The Jewish notions of the Messiah were utterly irreconcileable with the gradual progress and final catholicity of the gospel, Acts xxii. 21, 22; therefore as yet they were incapable of receiving a more explicit declaration. This passage confutes those who say that our Lord *studied concealment*; on the very contrary, he studied how to convey the greatest possible amount of information.
36. as he was: appears to mean without his going ashore for refreshment after sitting on board.—  
*ως ἔστε, accoutred as he was,* is used of Arion Herod. I. 24, and by Shakspeare of Cassius.<sup>f</sup>

---

<sup>f</sup> Similarly is used *ωσπερ εἶχε*, Xen. Cyrop. III. 1. 7;  
 Isocr. Evag. 154. D.

39. Bp. Jebb, 174, 175.  
41. On Luc. viii. 24.  
V. 1. On Mat. viii. 24.

9, 10. The Roman legion contained between 5,000 and 6,000. Luc. viii. 30, 31.—Demoniacs (on Luc. iv. 33), though occasionally identified with lunatics, 1 Sam. xvi. 14, 16; Mat. xvii. 15, 18; John vii. 20, viii. 48, 52, x. 20, are plainly contrasted in genus, Marc. i. 32, iii. 15, v. 12, vi. 13; Luc. iv. 41, 40, &c. They are correct both in their premises and in their conclusions; our Lord again does not address the irrational individuals, but the something which he commands to leave them, which something deprecates this: the Demoniac uniformly knows Christ and his apostles, while Jortin remarks that of madmen some would have worshipped and some would have reviled. Campbell's Prel. Diss. VI. i. §. 10. The iniquity of the Jews being in Christ's time at its greatest height, the whole world was consequently in its extreme state of apostasy from God; but demoniac possession was no novelty. Biscoe, 257, 1829. "I believe that the fearful spectacle of a human being possessed by evil spirits, was designed as a terrible representation of the future punishment. The demoniac knew Christ, avoided, and hated him. An outcast from the intellectual and religious world, he grieved over his lot, yet he could not repent. In the deepest misery and distress, he heightened his own agony by self-inflicted torments. --- I cannot but consider that we are here presented with a fearful and overwhelming description of the future misery of the wicked, by the visible

power of the devil over the bodies and souls of men." Preb. Townsend, I. 147—153, 1827.

19. This was among the gentiles; in Judæa he forbade publication, lest the populace and pharisees should be prematurely excited before a sufficient number of independent *ocular* witnesses to his miracles had been secured, and the allotted course of his ministry fulfilled.
21. To Capernaum, Mat. ix. 1; and Jairus found him in, perhaps, Peter's house, 10, 14, 18.
23. *I pray thee: so Jupiter pater --- uti tu signa nobis certa adclarassis.* Livy, I. 18.
30. *i. e.* aware that a miracle had been performed.
33. Partly from Num. v. 2, 3.
38. On Mat. ix. 23.
40. *i. e.* Peter, and Zebedee's sons.
41. The words are Syriac, "Damsel, arise."
43. them: the parents, Luc. viii. 56.

#### VI. 1. *i. e.* Nazareth.

3. the carpenter: it has been greatly questioned whether this applies to Jesus himself, Mat. xiii. 55, and Origen peremptorily says No; but it is known that every Jew, whatever his destination, was taught some trade, Acts xviii. 3. (thus Spinoza ground optical glasses,<sup>g</sup> and even the Grand

<sup>g</sup> Stewart's Prel. Diss. to Encycl. Brit. note LL, p. 264, ed. seventh.

In the hope that the volume of these Prelim. Dissertations (published separately with an Index, 1835) may be in many hands, a few not unimportant references are here subjoined.  
*Prof. Stewart's FIRST PART*, p. 52, Mr. S. mistakes Montaigne's statement of the first objection advanced against Sebonde's work, for its principal aim in Montaigne's opinion (Mont. Ess. II. ch. 12.)—pp. 63, 64, 273, see 2nd edit. of Lord Grenville's "Oxford and Locke," 8—11, 1829.—p. 101, Lord Gr. 40—44, 47.—p. 104, Lord Gr. 60, seqq.—*SECOND PART*, pp. 140, 141, on

Seignior learns some mechanical art, *Sir P. Rycart's Present State of Ott. Emp.* I. ch. 5). “He who can believe that the Almighty must select the original promulgators of his will from among those only who possess the advantages of rank and learning, worships not the Universal Father, but the God of his own vain imagina-

the contrary, Clarke assumes the existence to prove the Immensity; from space and time he proves the Omnipresence. See Dean Turton’s “Nat. Theology Considered,” 2nd edit. 254, 1836.—p. 142, Clarke’s work came out 1704; Newton’s Scholium first appeared in the 2nd (or Cambridge) edition of the Principia, 1713, and is quoted in Clarke’s fifth letter to Butler, 8 April, 1714. See Dean T. 269, 270, 275, where Stewart’s literary inaccuracies are pointed out.—p. 249, see the Cambr. Museum Criticum, II. 514.—Notes to 1st Part. p. 273, Lord Gr. 46, 1829.

*Prof. Playfair’s First Part.* pp. 566, 567. Clarke’s Rohault was first published 1697, and (with more copious additions from Newton), 1702. About 1707, the Principia had risen to four times its original price. See the Cambr. Mus. Crit. II. 514.

*Prof. Leslie’s First Section.* p. 582. It is a pity that no instances are given of adopted Scoticisms.—p. 593, this calumny respecting the rejection of the bill, was animadverted upon in Quart. Rev.

By the following statement and the Rule of Three, references to the former publication of these Dissertations, (in the Supplement to the three preceding editions of the Encycl. Brit.), may be identified in the abovementioned volume, or in the seventh edition now publishing:—

Stewart’s Diss. Part i. = pp. 20—149. } of Suppl. Vol. I.  
and the notes to i. = pp. 151—166. }

Part ii. = pp. 1—210. } of Suppl. Vol. V.  
and the notes to ii. = pp. 211—257. }

Playfair’s Diss. Part i. = pp. 1—127. of Suppl. Vol. II.

Part ii. = pp. 1—90. of Suppl. Vol. IV.

Sir J. Mackintosh’s Diss. = pp. 58—400, and notes = pp. 403—431, of the octavo reprint, with Mr. Whewell’s preface, Edinb. 1836.

- tion.” Bp. Middleton.—offended : on Mat. xiii. 57.
5. i. e. owing to their lack of faith, opportunity was wanting.
  9. put not on : this intermixture of the direct with the oblique, may be ascribed to the rudeness of St. Mark's style. An instance occurs in Caxton's *Morte D'Arthur*, 1485, VII. xii. (I. p. 204, lines 26—32, ed. Southey, 1817), and the old historian Hecatæus of Miletus ap. Longin. 27. (That in St. Luke v. 14. is less violent, as Thuc. i. 12; Iliad, Δ. IV. 301—303.)
  11. On Mat. x. 14.
  13. Luc. x. 34.
  14. On Mat. xiv. 2.—*ὄνομα* : we speak of a person's having “a great name,” *nos aliquod nomenque decusque Gessimus*. ΑEn. II. 89. ‘Αντιόπης ἐν “Ελλησιν ὄνομα ἦν (*her name was up*) ἐπὶ κάλλει Paus. II. 6. 2; Anthol. Pal. I. p. 309; Cic. Offic. III. 2.
  15. i. e. resembling those of old, Luc. x. 8. Some have desired to make it “the prophet” foretold, Deut. xviii. 15, to which the sole objection is, that the Greek does not say so. Michaelis, &c., and Bp. Middleton understand the passage in Deut. rather of *true* prophets, whom God would from time to time oppose to impostors; John vi. 14. (cf. 40, 41.) shews that the Jews, as they might, thought it applicable to the Messiah, see too Acts iii. 23, vii. 27. (with Gresw. on Par. V. i. 65, who traces the succession, 70).—On Mat. xvi. 14.
  18. Lev. xviii. 16, xx. 21; and on Mat. xxii. 24.
  19. Suppl. χόλον, vide Schweigh. Lex. Herod. *voce ἐνέχειν*.

20. feared : reverenced, as Eph. v. 23 ; *afraid* and *fear* must be frequently understood as *awed* and *awe*.
21. birthday : may perhaps mean the day of accession or inauguration, the periodical celebration of which by the Ptolemies occurs in Polybius ; cf. Jos. Ant. XI. 11. 6. Herod. IX. 109. *Antiqui vocarunt natales omnes dies propter aliquam laetitiam insignem sibi solennes* [e. gr. adoptionis, ordinationis, martyrii ; redditūs, Cic. Att. III. 20]. Casaub. ad Spartian. Hadr. 4. Salome's request was of evil omen on such a day . . . *Natalēm colimus, tacete lites.* Martial, X. lxxxvii.—*μεγιστᾶνες* (Judith v. 25 ; Sueton. Tib. 5 ; Tac. Ann. XV. 27 ; Seneca Ep. 21) a word probably formed by the soldiers of Alexander the Great, Salmasius de Hellen.=*magnates*, magnificoes, grandes.
27. one of his body-guard : answering exactly to the modern *gholaum*. - - *speculatoribus cervicem porrexit*, Seneca de Benef. III. 15, and the singular story of Piso (in which the young reader may notice *duci* and *extra vallum*) in Seneca de Ira, I. 16.—On Mat. xiv. 3.
31. yourselves, i. e. without others, as 2 Cor. xii. 13 ; Aristoph. Ach. 507 ; Hemst. ad Lucian. Dial. Deor. x. 2.—desert, i. e. less inhabited.—many : the Passover was nigh, John vi. 4, and caused the temporary crowd in Capernaum.
33. knew him, is *perhaps* understood his purpose and destination ; *perhaps* knew it, i. e. the place, (as ἐώς αὐτοῦ<sup>b</sup> Luc. iv. 42).—On Mat. xiv. 13.

---

<sup>b</sup> St. Luke, however, writes ἐώς a PERSON, Acts ix. 38 ; unless we suppose an ellipse of τῆς πόλεως or τῆς χώρας.

35. πολλῆς : multâ *nocte*, Virg. Georg. IV. 180 ;  
multâ *luce*, Tac. Hist. V. 22.
37. See John vi. 7. Lightfoot shews that 200 *zuzim*  
was a sum familiar.
38. Andrew, John vi. 8.
45. Because the multitude was minded to make him  
king. John vi. 15.—or over against Bethsaida,  
MARG. (He was near there, Luc. ix. 10). See  
on viii. 13, and compare John vi. 17, 24, 59.
48. i. e. after three, on xiii. 35.
55. ὅπου -- ἐκεῖ ~ so οὐδὲν ἐκεῖ, 1 Sam. ix. 10 ; Judith  
v. 19. Schleusner's notion that here ὅπου=quoniam  
(as ubi Lucret. III. 163), is hardly required.
56. border : on Mat. ix. 20.

VII. 3. It is said that clenching the fist they washed  
that arm up to the elbow with the other hand ;  
those at least, adds St. Mark, who observed the  
traditions, for the Sadducees did not. R. Akiba,  
the abettor of Barchochab's rebellion, in his dun-  
geon, being driven by a pittance of water to the  
alternative of neglecting ablution or dying with  
thirst, preferred death to failing in ceremonious  
observance. The Vulg. has *crebro*, having per-  
haps read πυκνῆ scil. [χειρὶ]=πυκνὰ, Luc. v. 33 ;  
and the Syriac, “ carefully.” Theophylact ex-  
plains it of the arm ἀχρὶ ἀγκῶνος, and whether  
ablution should be *from* the elbow, or, *up to* it,  
is contested by Sheas and Soonies. Wetstein  
understands *with a handful*, referring to the  
quartarius or smallest measure deemed sufficient,  
i. e. as much as could be held in the hollow of  
the hand. Lightfoot is probably right in sup-  
plying πυγμῆ with both verbs, (βαπτ. which de-  
notes total immersion, being limited by it;) thus

they who stayed at home *washed* their hands, pouring water over them; and they who had been in any crowd *plunged* them, either “with clenched fist” or “up to the wrist.”

4. brazen : earthen, if polluted, were broken, as Lev. vii. 4.—tables *Gr.* couches, which were washed before meals, lest any unclean person had sat there previously.—market or any place of public resort. Cf. βαπτιζόμενος ἀπὸ νεκροῦ, Eccl. xxxiv. 30. προσπίπτουσαι τοῖς ἀπὸ δείπνου, Aristoph. Eccl. 694.
  6. Isai. xxix. 13.
  10. Ex. xx. 12. &c., and xxi. 17. &c.
  11. It must be borne in mind that the son might still make *any other* use he pleased, though debarred from giving to his parents ; thus, as St. Chrysostom observes, it mocked both God and his parents, see Prov. xxviii. 24 ; Josephus, Ant. IV. 4. 4, says that dispensations were sometimes procured, Lev. xxvii. 1—8, 28.
  19. purifying : agrees with “it,” or rather is an epexagesis of the latter part of the sentence, (whatever is conveyed into the stomach inevitably undergoing a process of purification), as ἀρωγὰν, Æsch. Agam. 218. μῆνιν, Eur. Electr. 1261. *remedium*, Tac. Germ. 16. *causas bello*, Ann. II. 64. *munimentum* — — *ultionem*, Hist. I. 44 ; Matth. Gr. Gr. §. 432, 1832.—Compare χρήσιμον, 2 Tim. ii. 14.
  22. evil eye : envious jealousy, on Mat. xx. 15.
  - 26 On Mat. xv. 22.—the children, i. e. the Jews.—dogs : cf. 2 Edras vi. 55—57.
  33. vi. 5 ; 2 Kings v. 11.
- VIII. 5. Antipas was a Sadducee, Mat. xvi. 6.

10. Dalmanūtha, Mat. xv. 39. Lightfoot supposes to be the Zalmon of the Talmud.
12. doth this : the latter word expresses emotion, see Mat. xvi. 4.— $\varepsilon i = o \bar{v}$ , Mat. xii. 39, xvi. 4; Luc. xi. 29, by an ellipse of the oath expressed by  $\zeta \bar{o} \dot{\varepsilon} \gamma \bar{w}$ ,  $\lambda \varepsilon \gamma \varepsilon \iota \ K \bar{u} r \iota \bar{o} \varsigma$ ,  $\varepsilon i$ . Ezek. xiv. 16; Heb. iii. 11; Deut. i. 35; Ps. cxxxii. 3, 4. &c.
13. To Bethsaida, 22.  $\tau \bar{o} \pi \acute{e} \rho \bar{a} v$  (like *across*) appears sometimes to denote not directly over to the far side, but from leaving shore to grounding again at a different point.
18. see *miracles*, hear *doctrine*.
23. Perhaps—comparing Jos. Ant. XVIII. 2. 1. (where Philip the tetrarch is related to have enlarged Bethsaida, and named it Julias, in honour of the daughter of Augustus),—St. Luke's expression  $\pi \acute{o} \lambda \varepsilon \omega \varsigma$ , Luc. ix. 10, may be evidence that St. Luke wrote later than St. Mark ; perhaps, comparing Luc. ii. 4, with John vii. 42, only that he was not a native of Judea.
25. *i. e.* whom but for their walking, I should not distinguish from trees. From this speech we need not infer him not to have been blind from birth (as the man was, John ix. 1). Our Lord here performs two distinct operations, and it is very remarkable that, till Locke's time, (when Cheselden removed a cataract from a youth born blind, who was nearly *a year* learning how to use his sight), it was uniformly taken for granted that the possession of perfect visual organs ensured perfect vision. See Locke's Essay, Book II. ch. 9, Bp. Berkeley's New Theory of Vision, and the extract from Cheselden's Anatomy, 1728, in app. II. ch. ii. pp. 349—352, of Locke's Essay, edit. 1730.

26. Because of their ingratitude and infidelity, Grotius. Mat. xi. 21.
  27. On Mat. xvi. 13.
  30. From Cæsareia Philippi.
  31. rejected : xii. 10.—Compare ix. 31. The Jewish day began at six p. m. Lev. xxiii. 32, and they could only express a *vvχθήμερον* (i. e. a revolution of the sun) by the complex term “an evening and a morning,” Dan. viii. 14. marg.; a portion of any unit of time they reckoned as a whole. Thus (Bp. Pearson, V. h<sup>4</sup>. k<sup>4</sup>. n<sup>4</sup>) the Burial being only just before six p. m. on Friday, and the Resurrection occurring between dawn and sunrise, on Luc. vi. 1, of the Sunday, the intermediate space (two nights and a day) fell much short of even 48 hours, yet was in their reckoning three evenings and three mornings. See Esth. iv. 16, with v. 1; Deut. xiv. 27, with xxvi. 12; Deut. xxxi. 10, and xv. 1, with xv. 12; xiv. 28, with xxvi. 12. So Luc. ii. 46, means *on the third day*, cf. 2 Chron. x. 5, 12. Also Jos. War, I. 13. 1, and 16. 2, with Ant. XIV. 13. 3, and 15. 4; War, I. 33. 8, with Ant. XVII. 8. 1.
  32. openly, i. e. to his disciples without reserve or disguise.
  37. i. e. to redeem his soul. “We *ransom* what by law, war, or accident, is forfeited, and in the power of another, though we may still be in possession; but we always *exchange* what we have, for what we have not. If a man’s life be actually taken, it is too late for barter.” Campbell.
  38. On Luc. xii. 8.
- IX. 1. On Mat. xvi. 28

2. On Mat. xvii. 1.
5. On Mat. xvii. 4.
7. On Mat. xvii. 6.—The variation in 2 Pet. i. 17, is easily solved, Townson, I. 160.
10. with themselves: see Luc. ii. 19.—They could not comprehend the death of the Messiah, and his being nevertheless to reign for ever; so it dismayed them, 32. John xii. 34. The only notion entertained by any of the Jews about the Resurrection referred to the Last Day, John xi. 24; Acts xxiv. 15.
11. On Mat. xvii. 10.—Dr. Burton too hastily accepts  $\delta\tau\iota$  as =  $\delta\iota\alpha\tau\iota$ ; it might belong to  $\lambda\acute{e}γοντες$  (as Mat. ix. 18, xvi. 7; Herod. II. 115), but, below 28, it cannot be so connected; and there we must either understand [ $\tau\iota$ ] from ii. 16, or, in these and all similar instances, read  $\delta\tau\iota$  (as  $\delta\tau\iota$   $\delta\iota\kappa\acute{e}\pi\acute{e}\rho\chi\eta\acute{e}r\alpha\iota$ , Thuc. I. 90).
12. Some propose to read “and how --- nought?” as part of our Lord’s words, referring to 9 and the apostles’ difficulty, but without pausing for any further remark from them.
13. Malachi iv. 5, 6, iii. 1.
15. amazed: so great was their joy, *or rather* ( $\epsilon\xi\epsilon\theta\alpha\mu\beta\eta\theta\eta$ ) his countenance may have retained unusual splendour (Theophylact). Moses’ face shone fearfully, Ex. xxxiv. 29—33; 2 Cor. iii. 7, when he brought the former dispensation in clouds and levin-flash, when Sinai was “on a smoke as of a furnace, and quaked greatly;” on this occasion all beamed mild and bright, while from the heavenly radiance the sweet language of mercy exchanged the Old Terror for the New Love. The cloud, 2 Pet. i. 17, or She-

kinah, Ex. xxv. 22; 2 Chron. vii. 3, had been withdrawn from the Second temple, though destined, Hag. ii. 3, to surpass the First by the *personal* appearance of the Son of God in its courts. However afterward depressed, the memory of this day could not fail to animate with gladsome consolation.—On Luc. ix. 35.

18. *Quinetiam, subitā vi morbi sēpe coactus  
Ante oculos aliquis nostros, ut fulminis ictu,  
Concidit, et spumas agit, ingemit, et tremit artus,*  
&c. Lucret. III. 486—505.  
On Mat. xvii. 15.
19. faithless: the father was, 22, 24, not very confident, at least after the apostles' failure, when perhaps the evil spirit became more violent.—On Mat. xvii. 17.
23. Perhaps we must understand δεῖ before πιστεῦσαι, as Rom. xii. 5, “thou must have faith in thine own words, i. e. in the ‘if Thou canst,’ i. e. that I CAN;” see, for τὸ, Gal. v. 14; Eph. iv. 9; 1 Thess. iv. 1. The Auth. Version would perhaps have been εἰ καὶ σὺ.—v. 34. Luc. viii. 50; Mat. ix. 29; also concerning prayer, Mat. xxi. 22; Marc. xi. 24.
24. i. e. the imperfectness of my faith. In 25 “I” is emphatic, I who have that highest authority which in them is only derivative and conditional.
28. On 11 above.
29. this kind, i. e. evil spirits cannot be dislodged without, &c.<sup>1</sup>

---

<sup>1</sup>Nothing being here said concerning faith, we may reject the interpretation offered by Bp. Pearce (upon Mat. xvii. 21.)

33. On Mat. xviii. 1.
37. Suppl. *μόνον*, as Gen. xxxii. 28; 1 Sam. viii. 7; Mat. v. 46, ix. 13, xxiv. 8; Luc. xii. 37, xiv. 12; John v. 31, 34, 45, vi. 27, vii. 16, 22, xi. 25; Phil. 16.—Luc. vi. 32, is expressed Mat. v. 47, (cf. Duker ad Thuc. IV. 92). See the converse on Luc. ix. 18.
38. John's interruption arose from "in my name," 37. "Probably this was a case something resembling that of the sons of Sceva (Acts xix. 13—16), and God might see reason now to grant that efficacy to their adjurations which he afterwards denied when the evidences of the gospel were proposed so much more distinctly and fully, after the *descent of the Spirit.*" Doddridge. (Jos. Ant. VIII. 2. 5, mentions Eleazar, a noted exorcist under Vespasian; see Wetstein on xvi. 17.) Lightfoot thinks the man had been baptized by John into the expectation of Messiah, but as yet knew not that Jesus was the Christ. Compare Num. xi. 28.
39. 1 Cor. xii. 3.
40. On Mat. xii. 30.
43. Read Isai. lxvi. 20, 24.—On Mat. v. 22.
49. every man : for transgression condemned to hell.<sup>k</sup> —victim : as Rom. xi. 1, a man dedicated to God and 'seasoned with the salt of grace to the incorruption of glory' . . . with allusion to

---

that this kind of faith, which gains strength as a grain of mustard-seed (Mat. xiii. 32, xxi. 21), goeth not out (Marc. v. 30; Luc. vi. 19, viii. 46); the bishop refers to James v. 15, 16, and to Sir Norton Knatchbull.

<sup>k</sup> As πᾶς here is limited to what precedes, so in 2 Tim. iii. 16, is πᾶσα by its reference to ἡρά.

the two species of sacrifice, *animal* zebach, and *meat* (*i. e.* bread) mincha,<sup>1</sup> Lev. ii. 13, &c. πᾶς being taken in close connexion with αἴρων, and the *fire* (referring to the valley of Hinnom) acting, as it were, as seasoning to make them unconsumable, to endure torment for ever. Compare Gresw. on Par. IV. 145.

50. alludes to 34. See Mat. v. 13.
- X. 1. On Mat. xix. 1.
4. On Mat. xix. 7.
6. Gen. i. 27.
7. Gen. ii. 24.
12. This was not in the Law, but had been first introduced (cf. 1 Sam. xxv. 44.) by Salome, sister of Herod the Great, Jos. Ant. XV. 7. 10; and her example was followed by Herodias. To the Roman dames it was familiar, *Numquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles feminæ non consulum numero*

<sup>1</sup> In Acts vii. 42, θυσία denotes *minchah*, from Amos v. 22, 25.

Scaliger excogitated πᾶσα πυρία (in this sense totally destitute of authority), and speaks of the supposed emendation with a complacency which, although not singular in his writings, might well be deemed passing strange by Hammond; *Mea est vera hujus loci interpretatio, quem fædissima mœna ab incunabulis usque ipsius Christianismi invasit. Sunt et alia passim in textum Evangelicum ab ultimâ vetustate vitia admissa, quæ nemo præter me indicaverit. Et hoc quod jam aperuimus præcipuum est ex omnibus* (which is intelligence of great comfort). *Qui aliquo sensu communi prædictus est non poterit non laudare sententiam nostram. Nihil enim verius esse potest.* Epist. 443.—Markland tried his hand with no better success.

Scaliger's great mastery lay in Latin. In Dr. Parr's catalogue, No. 263 of Casaubon's *Letters* (the best edition is Rotterdam. 1709, fol.) on Scaliger's death, is styled "inimitable."

*sed maritorum, annos suos computant, et exeunt matrimonii causâ, nubunt repudii? Tamdiu istuc timebatur, quamdiu rarum erat.* Seneca de Benef. III. 16; Juvenal, VI. 229; Martial, VI. vii.

14. Compare beginning of Mat. v.; on Mat. xviii. 3, and on xix. 14.
18. good: see Mr. Vogan's third Bampton Lecture, p. 91.
19. defraud not: conveys the Tenth (Lev. xix. 13). The second table is more particularly intimated. From reverential motives, Jos. Ant. III. 5. 4, the Jews were not particular in citing the regular order of the commandments, the viith precedes the viith here, and Luc. xviii. 20; Rom. xiii. 9; so also in Philo.
20. loved, *i.e.* regarded him kindly, liked him. (For the difference between *diligo*, *amo*, see Manut. ad Cic. Fam. ix. 14.) Christ loves not only virtues but the germs of virtues; that he may reward the first, and, if men will, may cherish the last. Grotius.
25. On Mat. xix. 24.
26. *καὶ* is frequently prefixed to interrogations of surprise, as ὁ δὲ θωράσας λέγει πρὸς ἐώθτον Καὶ τίς ἔστι Ἑλλήνων εὐεργέτης, φῶ γὰρ προαιδεῦματι. Herod. III. 140; Aristoph. Pac. 124; Plut. 478; Virg. Ecl. I. 27. *Additamento pretii latus maritus*, Et quis est ille, inquit, qui tanto [pretio] præstinabit? Apul. Met. IX. 194, Bipont; Luc. xviii. 26.
27. On Mat. xix. 26.
30. Druthmar, a Benedictine of Corbey in the ixth century, held this satisfactorily fulfilled, as re-

garded Peter, in the wealth and power of the papacy; and, as regarded the rest, in the numerous and amply endowed religious houses. Campbell. That the proclaimers of the gospel, Gal. iv. 14, were every where welcomed by the faithful, satisfies the promise ("with" perhaps = "even in the midst of;" Bp. Pearce thinks it a gloss upon the end of the preceding verse,<sup>m</sup>) which may be also understood of spiritual advantages.

32. "amazed" that he should lead the way, Luc. ix. 28, to the spot of preassured suffering; and "afraid" at what seemed the crisis of their hopes.
  35. The request was preferred through their mother, on Mat. xx. 20; and was prompted by the words "rise again."
  39. xiv. 50.—On Mat. xx. 22.
  40. John xvii. 2.
  45. On John x. 11, and on Mat. xx. 28.
  46. On Luc. xviii. 35. St. Matthew also mentions *two*, see on Mat. viii. 28.
  47. On Mat. ix. 27.
- XI. 1. Lazarus had just been raised, John xi. 45, 46.

<sup>m</sup> As a conjecturer on the N. T. Bentley himself is scarcely more infelicitous, and the bishop had criticised Bentley's attempted emendations, in the *Epistola Dux Phileleutheri Londonensis*, reprinted at the end of vol. II. of his Commentary, 1777. Excepting a note or two which may be introduced into the next edition of Parkhurst, the volume now before the reader contains all of moment in the Bp.'s notes. The unbounded praise bestowed upon them by Dr. A. Clarke, as much disables his own critical judgment—which, to say truth, is rarely good for a great deal—as it is injurious to the Bishop's merits.

Bethphage (*i. e.* place of figs) was a small village on the high road to Jericho, and two miles (or 15 stadia) E. of Jerusalem, contiguous to Bethany (said to mean place of dates, John xii. 13). They were at the foot of Olivet, which stood about three quarters of a mile from the city, and Bethphage was the nearer to Jerusalem.

2. All nations, however rude, have chosen for sacred purposes animals not yet employed by man, 1 Sam. vi. 7, 8, and the striking passage, Deut. xxi, 4 (*eared = ploughed*). *AEn.* VI. 36; and the worshippers of Odin, Tac. Germ. 10.
9. Hosanna, *i. e.* save now.—he that cometh: on Mat. xi. 3.—kingdom of David: on Mat. ix. 27.
13. A similar parenthesis occurs, xvi. 3, 4. (Gen. xiii. 10; Josh. xxii. 22, 23). There are three seasons of figs in Palæstine, and a few appear before the regular time. On Mat. xxi. 18.
15. On Mat. xxi. 13.
16. Lev. xix. 30. Thou shalt reverence my sanctuary  
=τῶν ἀγίων μου φοβηθήσεσθε.
17. Isai. lvi. 7; Jer. vii. 11.—On Mat. xxi. 13.
18. Luc. xix. 48, xxii. 2.
20. It was dusk when they returned the preceding evening.—cursedst: compare Heb. vi. 8.
22. *i. e.* the mount of Olives close by. See on Mat. xxi. 21.
24. Prayer must be *faithful*, as simply hoping in God for the event; *honest*, as pledging all needful personal exertions. Labour without prayer, would be infidelity; prayer without labour would be hypocrisy, and a presumptuous appeal to God instead of a pious waiting upon his providence. The prayer of the believer is denied in

wisdom, while that of the ungodly is granted in judgment. (Dr. Macbride). μή μοι γένοιθ' ἀ βουλομ', ἀλλ' ἀ συμφέρει. “God could not lightly do a man a more vengeāuce, thē in thys world to graunt hym hys own foolyshe wyshes.” Sir Thos. More’s Comfort against Tribulacyon, I. ch. 6. Four requisites of really successful prayer (*boni, bona, bene, ad bonum, Grotius*) are taught, John ix. 31; 1 John iii. 21, 22; Mat. vii. 11; Luc. xviii. 1; James i. 5—7; James iv. 3. Cf. Aristot. Eth. Nic. V. 1. 9; the Spectator, 207; and Alcibiades B’ by Plato (or Xenophon, Athen. XI. 506. C.)

25. stand praying : on Mat. vi. 5.
  33. Your answer to my question will satisfy your own. Doddridge.—On Mat. xxi. 27.
- XII. 1. A cistern was sunk in the ground to receive the juice from the wine-press, Hag. ii. 16. Small square towers still stand in the middle of vineyards to prevent depredations, as Isai. v. 2.
2. On Mat. xxi. 33.—season : in the fourth year after the first planting, Lightfoot.
  4. The next words explode the rendering, “made short work of it.” (Cf. γναθόω in Hesych.)
  6. On Mat. iii. 17.
  8. An inversion for “cast out and killed,” Grotius. As moriamur et in media arma ruamus. Æn. II. 353.—On Mat. xxi. 33.
  11. On Mat. xxi. 42.
  12. Bp. Jebb, 192.
  14. in truth, *i. e.* truly, without prevarication. On Mat. xxii. 17, 21.
  19. On Mat. xxii. 24—32. *Am* is in italics, because the Hebrew having no *present indic.*, that tense

is always left to be supplied by the hearer or reader; the past or future being uniformly expressed. Campbell. So Acts vii. 32.

23. when they rise again: these words are to be understood, not of the just-mentioned resurrection of the dead in general, but of that of the seven brethren in particular; and are spoken sneeringly.
26. at the bush: Ex. iii. 6; Luc. xx. 37. Michaelis, I. 133. 244, follows Jablonski, in considering this to be an instance of the rabbinic manner of citation, as the grammarians cited the books of Homer by their main incidents. (Thuc. I. 9. Plat. Ione, 539; Perizon. ad Æl. V. H. XIII. 14); it is not necessary here, but there is an instance, Rom. xi. 2, referring to 1 Kings xvii—xix.
29. Deut. vi. 4, 5, x. 11, in Hebrew, “**ЈЕНОВАН** our Elohim is one **ЈЕНОВАН**”—i. e. with the joint force of all our faculties, the *love of God* being described in Scripture by the several operations of the mind, as a *following hard after God* by intense contemplation, Ps. lxiii. 8; John xvii. 3, “*a sense of his perfection, gratitude for his benefits, trust in his goodness, attachment to his service, resignation to his providence, the obeying his commandments, admiration, hope, fear, joy, &c.*, not because it consists in any one of these singly, but in them all together.” Mac-knight. See Bp. Butler’s (of Durham) Sermons, and on Luc. x. 27.
31. Lev. xix. 18. As the former comprises the entire first table of the Law, so does this the whole of the second; and thus it is easy to understand

how CHARITY is chief of the Christian virtues. We are to love God above all things for his own sake ; and our neighbour as ourselves, (*i. e.* with love of the same *kind* at least, if not of the same extent) for the love of God. “ Flatter not thy selfe in thy faith to God, if thou wantest charity for thy neighbour ; and thinke not thou hast charity for thy neighbour, if thou wantest faith to God ; where they are not both together, they are both wanting ; they are both dead, if once divided.” Quarles’ *Enchir.* Cent. II. §. 11, 1658. On Mat. vii. 12.<sup>n</sup>

40. The parallel places, Mat. xxiii. 13 ; Luc. xx. 47, authorize Grotius in translating ‘they that devour --, these shall receive, &c.’ The construction adopted in the Auth. Version, is perhaps a little plainer to the English reader, and the Greek has a counterpart in *Λακεδαιμονίων, φαμένων εἶναι ἀνάθημα· οὐκ ὄρθως λέγοντες*, Herod. I. 51 ; *ἐλπὶς ἡμῶν εἰδότες*, 1 Cor. i. 6, 7 ; *ὑπὸ τῶν*

<sup>n</sup> The absurdity of the flimsy sophism “ Utility *versus* Duty,” is, that it substitutes a complex, not to say fallible, rule of action for that which is simple and immediately evident. Men ponder much about self-interest and not unfrequently are wrong at last. Duty is always clear, and in the words of Sultan Ackber’s signet, (Ayeen Akberry, I. 67, to be found also in Saadi’s Gulistan, I. 16), ‘I never saw any one lost on a straight road.’ Socrates himself, the queller of sophisms, never either encountered or devised anything so elaborately ludicrous as the definition in Mr. Bentham’s Deontology, *Vice is a miscalculation of chances* (Newgate, and Spartan, critics for “ vice,” would probably substitute “ Detection”); the same thing had been said much better in every way, by Lord Shaftesbury, *Tis the height of wisdom no doubt to be rightly selfish*, Essay on Freed. of Wit and Humour, III. 3. A much better guide of conduct comes out in the words of Cicero, NUNQUAM IGITUR EST UTILE PECCARE,

ἐπιστατῶν τοῦ Φαραὼ, λέγοντες, Ex. v. 14; ἀνηγ-  
γέλη δὲ Μωυσῆ, λέγοντες, Ex. xviii. 6.

41. In the court of Women, stood thirteen funnel-shaped boxes (for alms, Luc. xxi. 4.) labelled *bullocks, salt, &c.*, according to the purposes to which their contents were respectively appropriated; one was for the arrears of the half-shekel, Mat. xvii. 24.
44. Two mites was the smallest admissible contribution, Schoettgen, I. 250, and they were the market-price of a single sparrow.—*βίον: quidquam de vitâ med,* Plaut. Trinum. II. iv. 76; Donatus ad Ter. Phorm. II. iii. 16. See 2 Cor. viii. 12, ix. 7. *οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὄριζων τὸ πολὺ καὶ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος,* Xen. Anab. VII. 7. 36; With Xen. Mem. I. 3. 3, compare *Nec in victimis, licet opimæ sint auroque præfulgeant, deorum est honos; sed più et rectâ voluntate*

QUIA SEMPER EST TURPE; ET QUIA SEMPER EST HONESTUM, VIRUM BONUM ESSE, SEMPER EST UTILE. Offic. III. 15. Men whose sensibility is chilled by calculations of profit and loss, may in many instances be “able to practise what is barely honest, but never can they do what is truly great.” (Jortin’s Dissert. V.) —Of casuistry, Bp. Heber has well said, in his Life of Taylor, cclxix., “If we are too curious, we only muddy the stream; but the clearest truth is, in morals, always on the surface.”

(Only less instructive than the above definition, is a notable passage in Mr. Bentham’s Theory of Morals and Legislation, ch. iv. 49, 1823, where their “whole fabric” is found to rest on the value, to the individual, of pleasure or pain, measuring each—1. By its intensity; 2. By its duration; 3. By its certainty; 4. By its proximity.—I venture to express Mr. B.’s meaning, with rather more of philosophical exactness than he has himself observed).

*venerantium ; itaque boni etiam farre ac fictili religiosi sunt.* Seneca.

Ut desint vires, tamen est laudanda voluntas :

Hac ego contentos auguror esse Deos :

Hæc facit, ut veniat pauper quoque gratus ad aras,

Et placeat cæso non minus agna bove.

Ovid. Pont. III. iv. 79—82.

Aristot. Eth. Nic. IV. 1; Hor. Od. III. xxiii. 17.

XIII. 1. However painful the contrast to those aged men who remembered in the old days its unrivalled predecessor, Ezra iii. 12; Hag. ii. 3, . . . the second temple struck the Romans, familiarized as they were to sumptuous edifices, with exceeding admiration ; and Titus vainly longed to save it, Jos. War, VI. 4. 6, 7 ; he had for six days battered its walls without effect. It contained blocks 40 cubits long, while those of the foundation were 25 long, 12 broad, 8 thick. The sanctuary's stainless marble, adorned on the roof with gilded spikes to alarm birds, shone to the gaze of the beholder like a pile of snow, Jos. War, V. 5. 6.—eastern portico : on John x. 23.

2. It was on the same month and the same day of the month, (2 Kings xxv. 8; Jer. lii. 12.), which saw Solomon's temple ruined, B. C. 588, by the Babylonians, Jos. War, VI. 5. 8 ; and the whole city was so razed by Cæsar's orders, 8th Elul, A. D. 70, that no buildings could be traced to have existed on the spot, Jos. War, VII. 1.—On the 9th of the month Ab, says Maimonides, *Taanith*, IV. 7, Turnus (*i. e.* Terentius) Rufus, a man of Belial, ploughed it up ; see Micah iii. 12 ; and Lightfoot's *Parergon*, §. 1.

3. Our Lord sat *εἰς* Olivet, and *πρὸς* (*i. e.* with his face toward) Jerusalem.<sup>o</sup>
9. rulers and kings : Acts iv. 6, 7, v. 40, xii. 3, xxii. 19, xxvi. 11. On Mat. ix. 17.
10. On Mat. xxiv. 14.
11. Luc. xxi. 15, says, ‘I will give you,’ &c., see Mat. x. 19.
29. *it* or *he*. MARG.
32. See John xiii. 49; Marc. x. 40.—Macknight would give the verb the force of the Hebrew conjugation *hiphil* (= “*make another to*”<sup>p</sup>), citing 1 Cor. ii. 2. See John xvii. 26. Wetstein explains it, after Augustine and other of the fathers, to mean that it falls not within Messiah’s commission to explain times and seasons; compare John xv. 15 *end*, for Christ must have known much more, John xvi. 12.
35. Instead of their three watches, (Judg. vii. 19. Lightfoot’s H. H. upon Mat. xiv. 25), the Jews after Pompey’s time adopted the number which the Romans had derived from the Greeks, Eur. Rhes. 5; *first*, ὁψὲ, six to nine; *second*, μέση, to midnight; *third*, ἐωθινὴ, Ex. xiv. 24; 1 Sam. xi. 11, or ἀλεκτοροφωνία, ending with the second cockcrow (below on xiv. 30) which was equidis-

<sup>o</sup> FOR VERSES 3—31, SEE ON MAT. XXIV. 5. &c.

A remarkable instance is the occasional use of δωροδοκεῖν, as in Diod. XVI. 33. (vide Ruhnk. ad Timae. νοεῖ δωροδόκοι). Hammond cites θριαμβένειν, 2 Cor. ii. 14; σπεύδειν, 2 Pet. iii. 12; ἀνατέλλειν, Mat. v. 45; ἀποστοματίζειν, Luc. xi. 53; περισσεύειν, 2 Cor. ix. 8; εὔνοῶν, Mat. v. 25.. of all which only the last three are remarkable. He might have added ζῶν, see on John vi. 51.

tant between midnight and sunrise, . . twelve to three; *fourth*, πρωῒν, till six, A. M.

XIV. 2. feast time: tumult, besides its inconvenience, would commit them with the Romans.

3. See on Matt. xxvi. 6; John xii. 3.—*or*, pure nard, *or*, liquid nard, MARG. The last can hardly be right; it is probably *genuine* (Jerome, Theophylact, Casaubon, Capellus), Plin. H. N. XIII. 1, unless St. Mark uses it by metathesis (Erasm. Grot.) for *nardus spicata*, the plant producing the much prized Indian and Cilician spike-nard. Cf. Salmas. ad Solin.—The breaking was of the resin upon the stopper or lid, whence *crush a bottle* and *nocuere lagenis*, Hor. Serm. II. viii. 41; Ep. II. ii. 154. *fracto cado*, Propert. IV. vii. 34.
5. pence: on Mat. xx. 2. For the price of nard, see Mr. Greswell's Diss. II. 492, 493.
8. gospel, *i. e.* the glad tidings of my death for man's redemption.
13. Peter and John, Luc. xxii. 8.—On Mat. xxvi. 17.
15. The couches on which they reclined at meals were carpeted on great occasions, *Video alias festinare, lectos sternere*. Ter. Heaut. I. i. 73.—prepared: the room destined for the Passover celebration, was examined in every hole and corner by the light of wax candles, and scrupulously cleared from the smallest crumb of leaven. Ainsworth on Ex. xii. 15. Leaven, the emblem of human corruption, is forbidden, Lev. ii. 11; and it is remarkable that, among other observances, the *Flamen Dialis* was not permitted touch it, Aul. Gell. X. 15.
18. Ps. xli. 9. On Mat. xxvi. 20.

19. καθ': John viii. 9; Rom. xii. 5; Primatt, Accent. p. 418, adopts Beza's absurd notion of κῆθ'. Prof. Dobree cites καθενὸς, Philem. Stob. II. p. 31, 21. In 3 Macc. v. 31, is ὁ καθεὶς, and εἰ ἄρα καθ' εἶς in Lucian. Solœc. 9.
22. On Mat. xxvi. 26.
26. On Mat. xxvi. 30.
27. Zech. xiii. 7.
30. On Mat. xxvi. 34. Mark expresses the time more definitely, for cockcrow was understood of the *second* crowing, when the bird quits his perch. Thus while Horace writes *Sub galli cantum*, Serm. I. i. 10; Juv. IX. 107, says, *ad galli cantum facit ille secundi*. (See Townson, I. 245, and Gresw. Suppl. Diss. 531—534.)
32. On Mat. xxvi. 36.
38. On Mat. xxvi. 41.
44. *i. e.* in sure custody (Acts xvi. 23), referring to John viii. 59; Luc. iv. 29, of which Judas might be counting on seeing a repetition. (2 Kings vi. 18—20.)
47. εἴς δέ τις : καὶ μίαν λέξαι τιν' αὐτῶν, Aristoph. Eq. 1301. Donatus ad Ter. Andr. I. i. 91.—On Mat. xxvi. 51, and above on viii. 29.
48. On Mat. xxvi. 55.
49. *but this is done* : the *italics* are to be found Mat. xxvi. 56.
51. naked : may mean what in modern parlance would be termed 'over his shirt,' on John xxi. 7. See Pococke's Travels, I. 190. Several of the fathers thought that the youth who thus was, or wished to seem, risen hastily (cf. Eur. Hec. 925—933) out of curiosity, was St. John; but John was present, almost immediately after-

ward, at Peter's denial. Others have thought that it was James the Less who much resembled our Lord. That it was St. Mark himself is a conjecture of value, because it occurred also to Mr. Greswell and to Townson, I. lxiv.—young men : *νεανίσκοι* is used by Polybius, like *juvenes*, for soldiers ; so Gen. xiv. 24 ; Isai. xiii. 18.

55. *fire-glow* : or *fire-blaze*, which Homer has expressed by φάος, Odyss. σ. XVIII. 316.
56. On Matt. xxvi. 59.
58. made with hands : an addition of the witnesses' own. The real words, spoken three years before, are in John ii. 19.
61. Blessed : was generally added by the Jews on uttering the name of God ; this therefore was an assumption of the Divine Nature, John v. 18, x. 33. (On Matt. xxvi. 59.)
63. On Mat. xxvi. 65.
65. On Mat. xxvi. 67. Covering the face was a sign of death, *as the word went out of the king's mouth, they covered Haman's face*, Esth. vii. 8. *I licitor, caput obnubito*, Livy. *Carnifex vero et obductio capitis, et nomen ipsum crucis, absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus*, Cic. Rabir. 5. Cf. Antiphon in Aristot. Rhet. II. 8. (=II. 6. 27.)
69. On Mat. xxvi. 71.
70. On Mat. xxvi. 73.
72. when he thought thereon, he wept : this is abundantly supported by Wetstein's authorities (compare ἐπέχω, Luc. xiv. 7; Acts iii. 5). Theophylact proposes either 'he drew his mantle over his head and wept' (which, Herod. VI. 67, should be the middle voice, as ἔκλαιον οὖν ἐγκαλυψάμενοι,

Athen. IX. 407; see LXX, Lev. xix. 19; 2 Sam. xv. 30; Jer. xiv. 3) or ‘he wept abundantly,’ which is not likely to have been dictated by Peter himself. Beza’s ‘he hurried out and wept’ is even worse than the Vulgate’s ‘he began to weep.’

XV. 1. *i.e.* about five, see on xiii. 35, and on Mat. xxvi. 36.

6. On Mat. xxvii. 15.

7. Two insurrections with bloodshed are noticed at the beginning of Pilate’s government, Jos. Ant. XVIII. 3. 2.

15—17. On Mat. xxvii. 26—28.—*ik. ποι. satisfacere*, a Latinism found also in Polybius, see Parkhurst.

21. On Mat. xxvii. 32. Rufus and his mother are saluted, Rom. xvi. 13; and it was at Rome that St. Mark wrote.

22, 23. On Mat. xxvii. 33, 34.

26. On Mat. xxvii. 37.

28. Isai. liii. 12. A triumphant answer to the scoffers at men who could believe in a *crucified* Saviour, see Trypho in Bp. Pearson, IV. m<sup>2</sup>, and y<sup>3</sup>; 1 Cor. i. 23; and Bevan’s Vindication, 79. 80, 1822; Faber’s Apostol. I. 33—54. Cudworth, (who can be read with advantage only when the notes in Mosheim’s *second* edit. 1773. *qu.*<sup>q</sup>

<sup>q</sup> The margin of this *quarto* edition gives the pages of an earlier one by Mosheim in *folio*, 1733. The late octavo reprint of Cudworth, like most books printed by Dove (especially the variorum Terence of 1820, which even outdoes the five vols. of Bekker’s Aristophanes, 1829) is so incorrect, that a new edition of his original text, together with Mosheim’s Latin prefaces and notes, and a table of the pagination, is greatly to be desired.

are consulted) says, Book I. iv. §. 15, that the gentile objection was not so much to the cross; as that they who exclaimed against polytheism, yet *worshipped a mortal [deceased] man* as God. Bp. Horsley, Tracts, 244. 1812, that the Jewish offence was not Messiah's Deification, but that a *crucified* man should be Messiah. Had a pretender shewn himself the victorious prince so fondly anticipated, the Jews would readily have allowed any parentage he might please to claim.

29. Ps. xxii. 7, 8, lxix. 21, cix. 25.
33. On Mat. xxvii. 45.
34. *i. e.* Elohi, Syr. and Judg. v. 5. LXX.—Ps. xxii. 1.
36. This contradicts not xiv. 25 (St. Matthew says “this fruit”), for the Jews did not esteem vinegar to be wine. Lightfoot upon Luke, quotes Spartian. in Pescen. Nigr. *Jussit vinum in expeditione neminem bibere sed aceto [i. e. posca] universos esse contentos.*—See on Mat. xxvii. 48.
38. On Mat. xxvii. 51.
40. On Mat. xxvii. 55.
42. On Mat. xxvii. 57.
43. honourable: so Acts xiii. 50, &c. as in Addi-

—The best advice that can be given to a young scholar, is, to read only the best authors in their best form; the pecuniary difference is rarely great, the gain in point of attainment may be almost infinite; and thus he will never be disheartened by finding his time comparatively lost, knowing that every moment of study has been laid out to the best advantage.

<sup>1</sup> The following passage of Phrynicus may be serviceable to the vernacular lexicographer who shall have occasion to cite the noted definition of *respectable*, elicited on the trial of Weare's

son's time 'a person of honour,' or 'of condition,' and, a little later, 'a person of quality.'—On Luc. xxiii. 51.

44. εἰ : Matth. Gr. Gr. §. 612, 2. 1832. *Commodi patres vice fortunarum humanarum si ille præpotens opibus populus, &c.* Livy VII. 31; on Matt. xxvi. 42.—Persons generally lingered in torture three days at least. The thieves' legs were broken<sup>s</sup> (Cic. Philip. XIII. 12), that accelerated death might avoid their remaining during the sabbath, John xix. 31. Indeed they could not remain during a night, Deut. xxi. 22, 23; Jos. War, IV. 5. 2.—The Romans held it inhuman to refuse the body to friends, Ulpian, XLVIII. 24. 1; Bp. Pearson, IV. s<sup>4</sup>. and z<sup>4</sup>.
46. The Jewish graves were not sunk in the earth as ours. *τάφος* and *μνημεῖον* differ (as *chancel* and *church*), the latter including also the outer court or antechamber, nine feet square. They were divided by a door, and the inner room had horizontal niches for bodies. The Holy Sepulchre is probably one of the most authentic sites in modern Jerusalem, as the mound of earth heaped over it by Hadrian remained till removed by Constantine, Townson, II. 78, 198; Bp. Pearson, IV. b<sup>5</sup>. (For *μνημεῖον*, *μνῆμα*, see Duker ad Thuc. I. 138).

---

murderers. εὐσχήμων τοῦτο μὲν οἱ ἀμαθεῖς ἐπὶ τοῦ πλουσίου καὶ ἐν ἀξιώματι δυτος τάττουσιν. οἱ δὲ ἀρχαῖοι ἐπὶ τοῦ καλοῦ καὶ συμμέτρου.

<sup>s</sup> The *crurifragium* was probably a matter of course, to prevent a criminal from running off if taken down by his friends; for oftentimes the *feet* were fastened by cords to the cross, and not by nails.

The excellent George Sandys, *Travels*, 167.  
1615,<sup>t</sup> thus expresses his feelings on visiting the spot :

Saviour of mankind, Man, IMMANUEL ;  
Who, sin-lesse, died for sinne, who vanquisht hell ;  
The first fruites of the graue ; whose life did giue  
Light to our darknesse ; in whose death we liue ;  
O strengthen Thou my faith ; correct my will,  
That mine may Thine obey ; protect me still,  
So that the latter death may not deuoure  
My soule, seal'd with Thy seale. So in the houre  
When Thou, whose body sanctifie this Tombe,  
Vniustly iudg'd, a glorious Judge shalt come  
To iudge the world with justice ; by that signe  
I may be knowne, and entertain'd for Thine !

47. See 40, and on Mat. xxvii. 61.

XVI. 1. and Salome, bought : on Mat. xxvii. 61.

2. They set off in the *πρωΐα* (*mane*, Varro ap. Serv. ad *Æn.* II. 268) *i. e.* between dawn and sunrise ; were on the road *λίαν πρωΐ*, after daybreak but before *πρωΐ* (the time of the sun's appearing in the horizon) when the daily sacrifice began and our Lord rose ; arriving at the sepulchre *ἀντελαυντος τοῦ ἡλίου*. The *ὅρθρος βαθὺς*, Luc. xxiv. 1. and Plato Critone 45 Steph., is the grey of the morning, literally when the rising sun is deep, beginning when the sun's upper limb is

<sup>t</sup> Besides the frontispiece and map, there should be, at p. 32, a strip containing a view of the seraglio.—A very commodious little plan of the present Jerusalem was recently published by Mr. Catherwood of Hoxton, an architect employed to make drawings on the spot for the Panorama. The reader may compare it with the portion from Cotovicus and Villalpandus, illustrating the close of our Lord's life, in Townson's Works, II. 135, 1810 ; and with that in Dr. Hales' Chronology, I. 425. oct.

within 18 degrees of the horizon, and the smallest stars disappear, (= the morning watch, 3 to 6, in Philo, Gresw. Suppl. Diss. 540.<sup>u</sup>)

5. young man : Gen. xix. 1 ; Judg. xiii. 16.
7. (xiv. 28.) Peter, says St. Gregory, homil. XXI., is specified, because without an assurance that his weakness in the denial was forgiven, he had not dared to accompany the rest to meet Jesus in Galilee. Grotius makes this exemplify Luc. xv. 7.
8. said nothing : on the way.
9. John xx. 14.—The last twelve verses of this chapter are sometimes omitted, probably from the difficulty of reconciling our Lord's appearances. Some have supposed them subsequently added by St. Mark at Alexandria. Irenæus quotes 19 (Hær. III. xi. see Townson, II. 188); and every MS. which contains 19, has from 8 to the end.
12. form, *i. e.* as a stranger in their walk to Emmaus, Luc. xxiv. 13. Their report may have been credited by some and doubted by others, as Mat. xxviii. 17.
- 14—19. include the transactions of forty days.— eleven : Thomas, however, was absent, John xx.
24. St. John and 1 Cor. xv. 5, say *the twelve*, just as Xenophon, Hell. II. 4. 24, speaks of *the Thirty*, when two of the number had fallen in Thrasybulus' victory; in Judg. viii. 30, ix. 5,

<sup>u</sup> Lightfoot says the Jews noted four degrees of twilight: 1st, the *hind* (*cerva*) of the morning, being the first appearance of light, = *ἐπιφωσκούση*, Mat. xxviii. 1; 2nd, when one might distinguish between purple and white, = *πρωΐ*, *σκοτίας ἐπισήγης*, John xx. 1; 3rd, when the east begins to lighten = *ὅρθρου βαθ*. Luc. xxiv. 1; 4th, sunrise = *ἀνατεῖλ*. *τοῦ ἡλίου*, Marc. xvi. 1.

Gideon's *seventy* sons are said to be killed, though Jotham escaped; and in Plat. Legg. III 695,  $\Delta\alpha\rho\epsilon\iota\omega\upsilon$  καὶ τῶν ἐπτὰ =  $\Delta\alpha\rho\epsilon\iota\omega\upsilon$  ἐβδόμουν αὐτοῦ, where Ast refers to D'Orville ad Chariton. p. 104. Rutilius Numantinus even speaks of Lepidus,

*Qui gessit sociis impia bella TRIBUS.* I. 300.

15. the creation : all men, a Jewish phrase especially understood of the Gentiles. Lightfoot.
16. *i. e.* will be put in the road to salvation if he continue patiently in the way of well-doing, Rom. ii. 7; and they who disbelieve (*i. e.* REFUSE to believe) because their deeds are evil, John iii. 17, 19, 36, &c. will remain with the penalty in force against them; and in that incur its exaction, Heb. x. 29.
17. signs : without insisting that no miracles were vouchsafed after the time of the Apostles, it is the safest supposition that after the first century, being no longer needed, they were gradually withdrawn.—tongues : Acts ii. 4, x. 46, xix. 6.
18. serpents : Luc. x. 19; Acts xxviii. 5.—drink : Papias (ap. Euseb. III.) related that Barsabas, Acts i. 23, drank poison harmless; three other instances are mentioned, of which one is from the Talmud.
19. had spoken : for forty days at various times, till the Ascension from Olivet, Acts i. 3, 9, 12.—Ps. cx. 1.
20. following, *i. e.* performed by those who preached. This verse contains a summary of the propagation of Christianity to the date of Mark's writing.—Rom. xv. 18, 19; 2 Cor. xii. 12; Gal. iii. 5.

## INTRODUCTION TO ST. LUKE.

FROM the elegance of his Greek, it is conjectured<sup>a</sup> that St. LUKE, *the beloved physician* (Col. iv. 14, and not of the circumcision, *ibid.* 11), was the son of gentle parents, and—from his occasional Hebraisms and complete familiarity with Jewish customs, combined with the fact that, though (as we may suppose, Acts xxi. 15. 17) present with St. Paul, he did not (*ibid.* 27) attract the indignation of the mob—that in his youth he became a proselyte to Judaism. He is said to have embraced Christianity at Antioch, the Syrian capital, a city which, though soon cast into the shade by the larger population of Rome and Alexandria, enjoys the distinction of being the first place of note (it ranked indeed as the third city in the empire, Jos. War, III. 2. 4) to cherish the good seed, sown there by the hands of Paul and Barnabas, Acts xi. 22.

---

<sup>a</sup> The conjecture is Bolten's, adopted by Kuinoel; see also Townson, I. 198. 202. Campbell, *Pref. to Luke's Gospel*, §. 12, noticed that, while each of the three other Evangelists has his own peculiar words, the number in St. Luke's gospel (without counting those in Acts,) exceeds their aggregate. Among his Hebraisms may be noticed *οὐ πᾶν*, I. 37, (Mat. vii. 21, is the ordinary usage), *λαμβάνεις πρόσωπον*, xx. 21, (cf. Gal. ii. 6. Jude and the LXX. use *πρ. θαυμαζειν*.) and the unclassic<sup>r</sup> usage of *ἀδυνατήσει*, I. 37, (Mat. xvii. 20; Gen. xviii. 14. LXX.) It is remarkable that he affords one of the strongest Latinisms (xiv. 17, 18, *Excusatum habeas me, rogo*, Martial, II. cxxix.) found in the N. T.; the phrase could be learned only in the best circles of Roman society, and to these Luke had access either through Theophilus or from his profession.

In accompanying St. Paul, (Acts xvi. 10—xvii. 1, and again, xx. 6. Philem. 24; 2 Tim. iv. 10, 11,) St. Luke could not but associate with a considerable number of the persons best qualified to instruct him in the particulars of our Saviour's actions and discourses ; and his Gospel is invaluable, not simply from the earlier period at which its details commence, but also as preserving, exclusively, numerous incidents and parables. Among the former, it will suffice to instance the cause which led to the birth of Jesus at *Bethlehem*, and xxiii. 61 ; among the latter, the *Good Samaritan* and the *Prodigal Son*. Perhaps we are warranted in supposing much of his information to have been obtained, more or less mediately, from the Virgin (ii. 19), and from Joanna (xxiv. 10, viii. 3). For the occasional correspondence of his language with the language of St. Paul, see Townson, I. 205.

A notable specimen of false induction may be found in Macknight's Prelim. Obs. VII. i. §. 2, endeavouring to prove that St. Luke wrote even before St. Matthew, by arguments, nearly every one of which, to invert his own words elsewhere, (Harm. §. 63), " overturns rather than establishes the opinion proposed." That St. Luke records the promises of admission to the Gentiles, without hinting at their having been realized, is not available as proof of early date ; it rather shews the wonderful skill and accuracy, the extreme singleness of purpose, with which he confines himself to what actually transpired at the time, and he also may have been already meditating the composition of the book of Acts. The passage 2 Cor. viii. 18, relates (not as Origen thought, to writing, but) to *preaching*, nor have we any means of determining to whom it refers ; St. Chrysostom, for a reason given in his Homily, supposed to Barnabas.

His Gospel, designed for gentile converts, was perhaps composed during the two years of St. Paul's confinement at Cæsarea (Acts xxiv. 27), and published about the time of the voyage to Rome, where he proceeded to write the Acts as a second part or supplement. Of his friend Theophilus,<sup>b</sup> nothing is known, but his being addressed with the title *κράτιστος* proper to the Roman governors (Acts xxiii. 26, xxiv. 3), makes it probable that he was of some rank in either Antioch, Philippi (where Luke seems to have remained, Acts xvi. 10—xx. 6), or Achaia, whither the antients report that St. Luke went from Rome, and there promulgated his writings.

It has been supposed that his Greek name, Lucas, might be formed from Lucilius, or rather Lucanus, as Artemas from Artemidorus, Demas from Demetrius, Epaphras from Epaphroditus, Theudas from Thadæus,<sup>c</sup> &c. To the first part of Bp. Marsh's note, (Michaelis, III. pt. ii. 153), it might be replied from Heumann's Pœcile, II. 519, Halæ, 1722-30 duod. and Kochleri Dissert. §. 4, that, writing to Italy, Rom. xvi. 21, St. Paul may prefer the Latin form Lucius, as we have Silvanus and Silas, (on Acts xv. 22), Annanus and Annas; we find however a Lucius of Cyrene, Acts xi. 19, 21, xiii. 1—4, and of him the Apostle may be writing.<sup>d</sup>

<sup>b</sup> A Theophilus was father of the Ananias in whose high-priesthood began the War. Jos. Ant. XX. 9.7.

<sup>c</sup> Menodorus (Appian Civ. V. 56.) is Menas in Dio XLVIII. 30; and Serras in Appian Pun. 114, appears to be Serranus, (Appian Civ. I. 72.) Plautus uses Campas for Campanus.

<sup>d</sup> Cleodæus (Herod. VI. 52. corrupted into Cleolaus, Apollod. II. 8. 2.) son of Hyllus, and father of Aristomachus, is variously exhibited as Cleodemus, (Paus. II. 7. 6), Cleodotus, (schol. Lycophron, 804), and Cleadas, (schol. Pind. Isthm. VII. 18, cf. schol. Apoll. Rh. I. 824.)

The notion of St. Luke having been a portrait-painter, circulated by Nicephorus Callisti, a credulous Constantinopolitan of the XIVth century, is now treated with merited contempt.<sup>e</sup> The exclamation *per vultum Lucæ*, so frequently chronicled in the mouth of William Rufus, had reference to a *volto santo*, preserved in high reverence at Lucca.<sup>f</sup> The Lucchesi still boast their celebrated crucifix, with a legend in its beginning, resembling that vulgarly told of Venerable Bede's epitaph; while a subsequent miracle in its history is not very unlike a tale concerning Serapis in Tac. Hist. IV. 84. See p. 120, of M. Joh. Reiskii *Exercitationes Historicae de Imaginibus Jesu Christi quotquot vulgo circumferuntur*, &c. Jenæ, 1685. qu. Lassel's *Voyage of Italy*, pt. II. p. 74. 1686. Warton's *H. E. P. I.* ccxxxvii. oct. *Oriental Quart. Review*, I. 149, 1830, and the second edition of Mr. Gunn's *Cartonensis*.

Bp. Marsh states the result of his own personal investigation to be, . . . that St. Luke's verbal agreement with St. Matthew, occurs only where St. Mark has

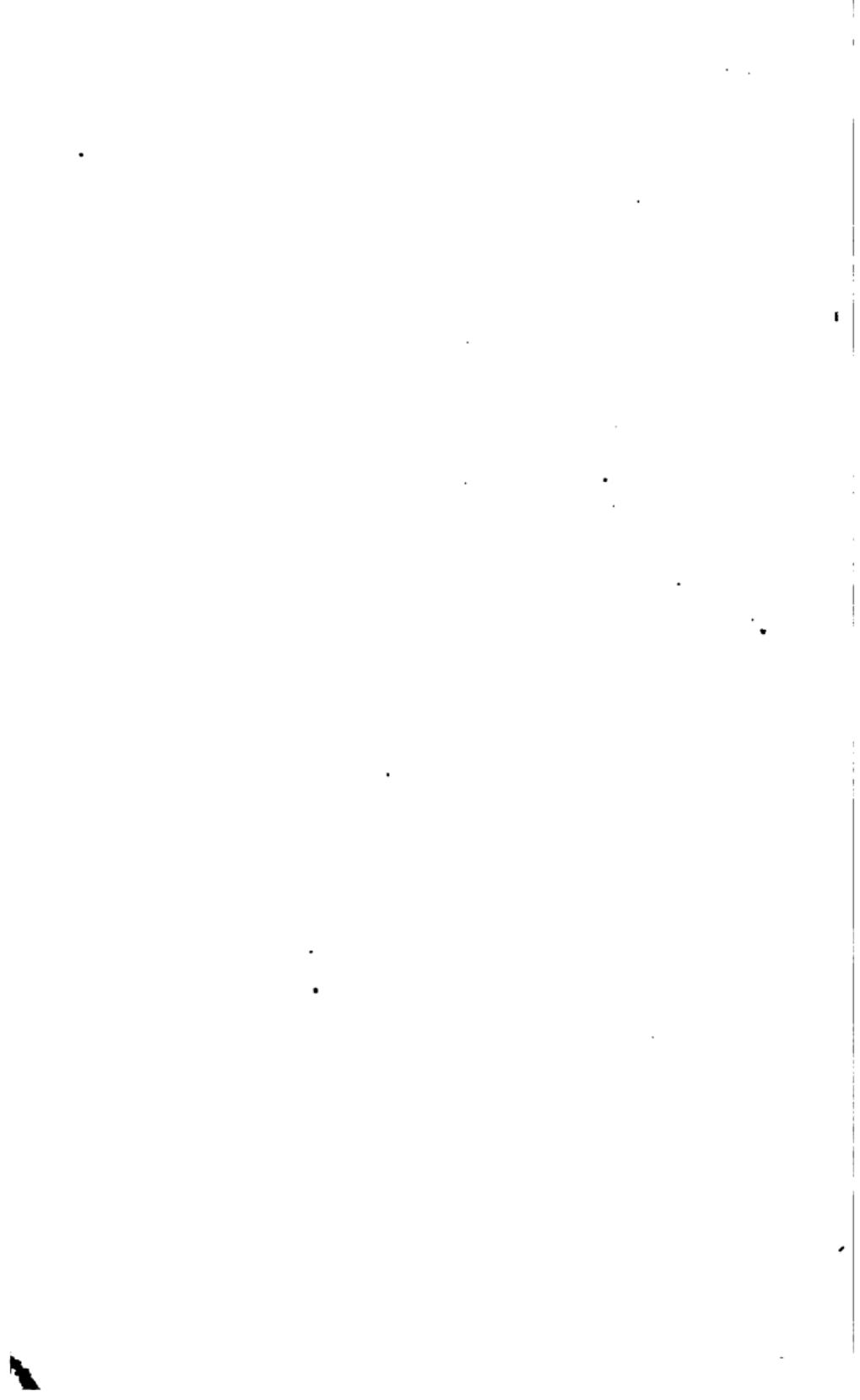
<sup>e</sup> The church of S. Maria Maggiore, at Rome, exhibits an old Greek portrait of the Virgin, professedly by St. Luke. See the Introduction to Ottley's *School of Design*.

<sup>f</sup> A representation of what is probably the same, is given in the first plate to chap. 5, of Curtius *de Clavis Dominicis*; and the remainder of the figure is assigned to the workmanship of Nicodemus.

In four elegant little volumes, ornamented with engravings, and usually bound as two, *Antverpiæ et Amst. sumtibus Andreæ Frisiæ*, 1670, were printed—*Lipsius de Cruce . . . Niquetus de historiâ et mysterio Tituli sanctæ Crucis . . . Curtius de Clav. Dom. . . Bartholomæus de Cruce . . . Nihusius de Cruce . . . Fontani Responsu[m]*. At Antwerp, 1624, qu. appeared, “J. J. Chiffletius de Linneis Sepulchralibus,” with a facsimile at p. 198; and there is a treatise, “de Sudario.”

no common matter ; and that in the sections common to Mark and Luke, there is but one instance of verbal agreement, *viz.*, Marc. ii. 21—28 ; Luc. iv. 31—37. (Michaelis, III. ii. 284.)—It follows that St. Luke had a reason for coinciding with St. Mark's *order*.

That St. Luke's Gospel is entirely distinct from Marcion's *Evangelium*, is shewn in Michaelis, (III. pt. i. 270, and ii. 159) but, without admitting the full extent of that critic's positions, (see in this Vol. Appendix B.) we may safely assert that, from what Marcion rejected, no argument can be drawn against any portion of St. Luke. Many of the passages erased by Marcion, who would not believe our Lord's HUMAN nature, are given in Lardner's History of Heretics, and in page 119 of *A Layman's [Robt. Bevan, Esq.] Vindication, &c., 1822 . . .* a book which cannot be too highly commended.



## S T. L U K E.

- I. 1. many: needs neither include Matthew and Mark, nor refer to what are called apocryphal (the exacter term would be spurious) gospels; but may mean pious persons with insufficient information, *i. e.* uninspired.—declaration, *i. e.* narrative.
3. Prof. Dobree ad Demosth. de Cor. 285, 22. has collected passages illustrative of *παρηκολουθηκότι*, (*vere persecutum*, Plin. Ep. VII. 16). See also Jos. contra Apion. I. 10. “investigated” hardly expresses the meaning, although nearer perhaps than any other word. It means tracing a thing closely from the beginning, and strongly implies observance of chronology.\*—in order, *i. e.* in orderly and methodic arrangement; not necessarily chronological, but we may so understand it here.
4. *literally*, instructed by word of mouth; whence *catechumen* and *catechism*.
5. course: was the eighth of the twenty-four (1 Chron. xxiv. 10—19; Neh. xii. 17; Ezra ii. 36, 39), serving each for a week, Jos. Ant. VII. 15.

---

\* It could not be applied to tracing a stream upwards to its source, it is the *going along with* it from the fountain-head. In ordinary use, “investigation” is rather said of tracing footsteps up to the place whence they start, than of tracking them to where they halt. (Rom. v. 20, “entered in alongside.”)

- 7, during which they were confined to the temple precinct.
6. ἐντολ. δικαιώμα. are in *juxta-position*, Num. xxxvi. 13, the former (never in N. T. applied to *human* ordinances), may perhaps be confined to the decalogue, and the latter to ceremonial and judicial laws; as the precepts after the decalogue, Ex. xxi.—xxiv., are called δικαιώματα, Ex. xxi. 1, xxiv. 3. (Lightfoot.)
9. The respective ministries were assigned by lot four times a day, the manner of it may be seen in Lightfoot's H. H. The duty of burning incense, Ex. xxx. 7; Lev. xvi. 17, in the sanctuary was much coveted, and could only be held once by the same individual. While it was performing, the people prayed in the court of Israel; hence *prayer* and *incense* are frequently combined, Ps. cxli. 2; Rev. v. 8.
13. prayer: his old intercession for a son, *or rather* that at the time for the sins of the people and for the Consolation of Israel. Both were answered in John, the precursor of Him who should take away sin.—John means, Gift, or Mercy, of God.
15. Lev. x. 19; also Num. vi. 3.
16. Malachi iv. 5, 6. The translation ("and to make ready the disobedient, in the wisdom of the just, *as* a people prepared for the Lord") is that of Lambert Bos; "the wisdom" being, in Lightfoot's words, not the *terminus ad quem*, but the *medium per quod*.—fathers - - - children: Jews, Gentiles. Lightfoot, citing Isai. liv. 13, lx. 4, lxii. 5; Eph. ii. 14.
18. Gen. xv. 8, LXX., and 17.

19. Gabriel (=the strength of God), Dan. viii. 16, ix. 21; Tobit xii. 15.
20. dumb : and deaf, 22.
21. waited : till he should dismiss them with the benediction, Num. vi. 24—26, (but Maimonides makes that the office of another priest.) The people were always anxious for the officiator's return from the sanctuary, lest any Divine displeasure should have been manifested. Zacharias may have tarried now in prolonged personal devotion. The sanctuary, in which revelations were vouchsafed, stood at the west end of the temple (in opposition to the heathen custom, by which worshippers had their faces always to the rising sun, Ezek. viii. 16. Cullen's Mexico, I. 260). It was built by the priests themselves, and entered by the priests only, Herod I. himself being excluded, Jos. Ant. XV. 11. 5; and it was 20 cubits broad by 60 long and high. The second of the two parts into which it was divided, called the Holy of Holies, 20 cubits square, was entered only on the Day of Atonement, and then by the high priest only. Heb. ix. 2, 27; Jos. War, V. 5. 5, 6.
23. Probably to Hebron, (in the hill country, Josh. xi. 21. about a hundred miles from Nazareth;) given to Aaron's posterity, Josh. xxi. 11, 13, and where David was anointed over Judah, 2 Sam. ii. 4. Some think to Jutta, Josh. xv. 55, xxi. 16.
24. hid herself: to avoid any defilement to the child, 15, as Judg. xiii. 14.—five months: are named merely as introducing the relation of what occurred in the sixth, so 1 Sam. xiii. 1.
25. Gen. xxx. 1. and so Rachel on Joseph's birth,

- Gen. xxx. 23, for every mother hoped to be the parent of the Promised. Hence, Isaac's solicitude for Rebecca, &c.
26. sixth : from his appearance to Zacharias, 36.
31. Isai. vii. 14, LXX.—On Mat. i. 21.
32. On Mat. ix. 27.—2 Sam. vii. 12—16; Ps. cxxxii. 11, &c.
33. over the spiritual Israel of God, Gal. vi. 16; Rom. ii. 28, 29, iv. 11—17, ix. 6; Gal. iii. 7, 29, iv. 26.
35. Holy Ghost : i. e. its influence, as 15, 41, &c.  
*Christus non de substantia Sp. sancti, sed de potentia ; nec generatione, sed jussione et benedictione conceptus est.* August. serm. 6, de Tempore.
36. A woman not an heiress, Num. xxxvi. 8, might marry into another tribe ; and the O. T. supplies instances of intermarriage between Judah and Levi. (The latter tribe had no heritable possessions to alienate, Lev. xxii. 12.) Thus, 2 Chron. xxii. 11, Jehoshabeath, daughter of Jehoram and sister of Ahaziah king of Judah, 2 Kings xi. 12, is wife of Jehoiada the priest, who was necessarily of the line of Aaron ; Aaron's own wife, Elishebah, was of Judah.
42. Judith xiii. 18. *Non quia tu benedicta, ideo benedictus fructus ventris tui, --- vere etenim benedictus fructus ventris tui, in quo benedictae sunt omnes gentes, de cuius plenitudine tu quoque acceperisti cum cæteris.* Bernardi Hom. 3. super “ Missus est.”
43. Mat. iii. 14.
45. that there shall be : so Theophylact and the margin.—Zacharias, 18, instead of relying upon God, wavered from personal considerations ; Mary

never doubted the *fact*, but sought *direction*. Doddridge notes the modesty and piety with which Elizabeth scarcely so much as alludes to a husband's fault.

46, 47. Bp. Jebb, 310.

48. Gen. xxx. 13. LXX.

51. A signal manifestation of God's power is said to be wrought by his *finger*, Ex. vii. 18, a greater by his *hand*, Ex. iii. 20, the greatest by his *arm*, Ex. xv. 16. (Grotius.) See on John xii. 38.

52. Eccl. x. 14.—*φασὶ δὲ αὐτὸν* [Chilo Laced.] καὶ Αἰσάπου πυθέσθαι, ὃ Ζεὺς τί εἴη ποιῶν; τόν δὲ φάναι, Τὰ μὲν ὑψηλὰ ταπεινοῦν, τὰ δὲ ταπεινὰ ὑψοῦν. Diog. Laert. I. 69.

54, 55. (*μυησθῆναι ἐλέονς τῷ Ἀβραὰμ* as *ἐμνήσθη τοῦ ἐλέονς αὐτοῦ τῷ Ἰακὼβ*, Ps. xcvi. 3); Micah vii. 20; Ps. cv. 8—10. The Virgin's hymn, though of a gentler spirit, much resembles Hannah's song, 1 Sam. ii. 1—10 (compare Luc. ii. 52, with 1 Sam. ii. 26), and its phraseology is mostly from the O.T. as Ps. ciii. 17, xxxiii. 10, cxiii. 7, xxxiv. 10; Job xii. 16.

59. The practice of naming the child at this ceremony, appears to have arisen from Abram and Sarai receiving new names at the time when the rite was instituted.

62. *τὸ* : xx. 48, xxii. 2. See Ast on *τὸ ήν πείσωμεν ὑμᾶς*, Plat. Rep. I. 327 St.

64. *loosed* : a similar Zeugma, Deut. iv. 12; 1 Cor. iii. 2, xiv. 34; 1 Tim. iv. 3; Matth. Gr. Gr. §. 634, 3; Pope's R. of Lock, III. 8; Hor. Od. III. vi. 6; Virg. Æn. VII. 187.

69. Either *mighty* salvation, Jer. xlvi. 25, or *royal*, Ps. cxxxii. 17. Kuinoel derives it from the horns

was governor of Syria : Augustus, in the presidency of Saturninus, threatened Herod I. with a census, Jos. Ant. XVI. 9. 3 (cf. Tac. Ann. XVI. 41), XVII. 2. 6, but the menace was not actually executed till some eleven years afterward in the presidency of P. Sulp. Quirinius, Acts v. 7. Jos. Ant. XVIII. 2. 1.

3. *socii Latini nominis redire in civitates suas debuissent, ne quis eorum Romæ, sed omnes in suis civitatibus censerentur*, Livy XLII. 10. B. C. 173.
4. Num. i. 18; Josh. vii. 17, 18.
5. to get *himself* enrolled : such is the force of the Middle.
7. manger, *rather* stall, Herod. IX. 70. (Horses in the east are fed upon barley, which they eat from hair bags slung over their heads. Harmer.) The fathers speak of it as a cave or cavern, and still in the east stables are hollowed in the rock, as at Guys-cliff. Their inns stand just without the towns.

#### 14. Compare Ps. cxlix. 4.

---

read *αὐτὴν* (= *the enrolment itself first took effect*) with Dr. Hales, who, however, like the Auth. Version, confounds *ἀπογράφεσθαι* with *ἀπογιμᾶσθαι*. Jos. Ant. XII. 2. 3, XVII. 13. 5, XVIII. 1. 1; War, VII. 8. 1. Lardner and Paley are blind to the prodigious absurdity of referring *ἡγεμονεύοντος* to the time of St. Luke's writing, a misconstruction to which neither *πρώτη ἐγένετο τοῦ ἡγεμονεύειν τῆς Συρίας Κυρήνιον*—assuming that *πρώτη τοῦ* with the *infin.* is a legitimate construction,—nor (dropping *πρώτη* altogether) *πρὸν ἡγεμονεύειν τῆς Σ. Κυρήνιον*, would be obnoxious.

It is a pity that Mr. Horne (Introd. II. 623. 1834.) has not immortalized by name the critic who takes *αὐτὴν ἡν ἀπογραφὴ πρώτη* to be Greek for, *This was the first enrolment.*

19. The understanding of this excellent personage was merely an ability or talent, 50; but her weighing every thing and treasuring it in her memory was evidence of her piety and of the ardent desire she had to learn the things of God, and this all may imitate. Campbell.
22. The days of purification for a son were from the seventh to the fortieth, Lev. xii. 2—4; and the legal impurity extended to the infant. Campbell.
23. In memory of God's sparing their first-born in Egypt (Ex. xiii. 2, xxii. 29, xxxiv. 19; Num. iii. 13, 45, viii. 17, 18, xviii. 15) the eldest sons were dedicated to God; afterwards the Levites were accepted in lieu, the first-born of the other tribes being redeemable for five shekels, Num. xviii. 16.
24. the burnt-offering of the wealthier was a lamb, with a dove or young pigeon for sin-offering, Lev. xii. 6—8.
25. He is said to have been the father of Gamaliel, Acts v. 34, and the son of R. Hillel senior; all three presidents of the sanhedrim.—consolation of Israel: Isai. xl ix. 13, lxvi. 13; Jer. xxi. 13.
26. On Mat. i. 21.
29. word: see 26.—The VIRGIN's song expresses her own *immediate* feeling, and closes with the Messiah's birth: ZACHARIAS opens a prospect, though limited, beginning with the gracious birth, and ending with the guidance of the Jews into the way of peace: SYMEON passing altogether the first gathering of the Jews, commences with the removal of the veil from the gentiles, 2 Cor. iii. 18; iv. 6, concluding with the final salvation of Israel after the fulness of

- the gentiles shall have come in, Rom. xi. 24—26.  
 See Bp. Jebb, §§. XX. XXI. XXII.
30. Ps. xcviij. 3; Isai. xl ix. 6, lii. 10.
32. Isai. xl ii. 6, xl ix. 6, xl vi. 13; Ps. xcviij. 2.
34. Isai. viii. 14.—for the *fall* of the perverse Jews, and the *rising again* of penitence and faith.—sign: Maldonat cites *signum* from the Vulg. of Lam. iii. 12.—spoken against: by scribes and pharisees, and subsequently by some among the gentiles, Acts xxviii. 22; and see Heb. xii. 3.—Mr. Greswell, Diss. II. 284, contends that ἀνάστασις here denotes *prostration*, comparing Rom. x. 32; 1 Pet. ii. 7, 8.
35. sword: supposed to allude to her surviving till the crucifixion, John xix. 25, when, as it is expressed in the Sarum Prymer, “God wote in her herte she was full sore dysmayde.” *There is what speaketh like the piercings of a sword*, Prov. xii. 18, see Shahpoor’s beautiful saying in Malcom’s Persia, I. 88. oct. and Stalbaum ad Plat. Phileb. 22 Steph.<sup>d</sup>—thoughts: relates generally to *unbelievers* and *misbelievers*, whether Jew or gentile.
36. So Miriam, Ex. xv. 20.—Judg. iv. 4, 5; Ezek. xiii. 17; Acts xxi. 9. Continued widowhood was in high estimation, see Whiston on Jos. Ant. XVIII. 6. 6; Val. Max. II. 1. 3.—night: i. e. was constant at the hours of service, xxiv. 53.

---

<sup>d</sup> *O many a shaft at random sent,  
 Finds mark the archer little meant!  
 And many a word at random spoken,  
 May soothe or wound a heart that's broken.*

Lord of the Isles, V. 18.

39. The magi and the flight into Egypt are in Mat. ii. ; had their gifts preceded the presentation, a lamb would probably have been the Virgin's burnt-offering.
40. grace of God, *i. e.* a divine gracefulness, iv. 22 ; John vii. 46 (Ps. lxx. 10) ; Acts vii. 20. We find from several passages an authority of manner superior to human, blended with the most condescending sweetness. The phrase is never used of an *abstract* quality (Campbell). But see 52.
42. Ex. xxiii. 14, 17, xxiv. 23.
46. They missed him the first evening when the different parties of the cafilah drew together for the night ; the next day they retraced their way, and *on the third* found him ; on Marc. viii. 31.
47. the parenthesis which includes this verse might be extended, as *καὶ ἔγώ ἀκούσας ἐξεπλάγην, καὶ προσβλέπων αὐτὸν ἐφοβούμην*, Plato Rep. I. 336.
49. in my father's *house* : so all the antients, see LXX. Esth. v. 9 ; Gen. xli. 57 ; Jos. Ant. XV. 10. 1 ; and Wetstein. The answer alludes to Mary's calling *Joseph* his father.

- III. 1. Abilene, near Lebanon, was granted by Augustus to Herod I. on whose death he restored it to the heir of a former Lysanias, put to death by Antony. See in Appendix D, notes h and m, together with the prefixed genealogy.—The 15th of Tiberius reckons from the early part of U. C. 765, when he was associated by Augustus as *collega imperii, consors tribunitiæ potestatis*, Tac. Ann. I. 3. Vell. Patrc. II. 121.
2. On Mat. ii. 4, and John xviii. 13.—wilderness : of Judæa, on Mat. iii. 1, above i. 80.
3. On Marc. i. 4.

4. Isai. xl. 3—5. St. Luke, writing for the gentiles, quotes more at length, both because they must be less acquainted with the O. T.<sup>e</sup> and because the passage opens the Gospel to ALL.—On Marc. i. 2.
7. multitude : Pharisees and Sadducees, Mat. iii. 7, see Townson, I. 187.—vipers : Isai. lix. 5.
8. On Mat. iii. 8.
12. publicans : On Mat. v. 46.
14. H. Antipas was now warring with his father-in-law Aretas about boundaries, Jos. Ant. XVIII. 5. 1, and the place where John was baptizing lay on the route of his army, Michaelis, I. 51, III. 339.—do violence : *i. e.* force away no man's goods by brutal menace, *neminem concutiatis*, Vulg. whence Fr. *concussionnaire*, extortioner.<sup>f</sup> The Baptist distinguishes between necessary duties and unnecessary abuses ; and says nothing of the lawfulness or unlawfulness of the war itself, of which soldiers are not the judges. Neither does he exhort any to give up his calling, and retire from the world.
15. expectation or suspense, MARG. Wondering what more would be seen, whether he would declare himself the Messiah.
16. On Mat. iii. 11, compare Acts xiii. 25.
19. [Philip] has crept in from the margin ; its inser-

<sup>e</sup> For a similar reason, the fathers generally make a reference when citing O. T. passages, but rarely specify those taken from the New.

<sup>f</sup> Tertullian (*ad Scap.*) speaks of a province *obnoxia concussionibus et militum et inimicorum*. Cf. Can. xxv. of the Conc. Illiberit.

tion without any hint of his being different from Philip the tetrarch mentioned in verse 1, would be greatly at variance with St. Luke's uniform precision.—On Mat. xiv. 3.

22. On Mat. iii. 17.—See Ps. xlv. 2.
23. when he began *to preach*: (*or, at his beginning to preach*) construed as ἀρξάμενος, Acts i. 22, ἐπινεν ἀρξάμενος, Plutarch's *Dion* 7, and perhaps confirmed by the expressions of the Ebionite gospel in Epiphan. Hær. 30, 13. (See also Luc. xxiv. 47; Matth. Gr. Gr. §. 557, 4. 1832.) —The Auth. Version should be “was about beginning to be;” we have προβεβηκότες ἡσαν ἡμερῶν, Gen. xviii. 11; in both cases the genitive is governed by the *verb*, as Herod. V. 51; a preposition is used, Luc. i. 7, ii. 36.—See Routh's Rel. Sacr. III. 498.
- IV. 1. wilderness : of Sinai, on Mat. iv. 1, 11.
2. forty days : if construed with “tempted” must mean *at intervals*.
3. Deut. viii. 3.
5. στιγμῆ : *Temporis in puncto*, Lucret. IV. 165.
8. Deut. vi. 13, x. 20. *Satan* means *adversary*.
10. Ps. xci. 11.
12. Deut. vi. 16.
13. season : on the Tempter's return (John xiv. 30, which may be alluded to in Mat. xvi. 23) He went to pray at the garden of Gethsemane, xxii. 41, 44, 53.—On Marc. i. 13.
14. On Mat. iv. 23 and 12.
18. Isai. xxxv. 5, lviii. 6, lxi. 1, xlvi. 7. οὐ ἔτεκεν : *for the purpose whereunto*, Acts xix. 32; *Quandoquidem*, Castalio; *inasmuch as*, being “neither causal nor final so much as explana-

- tory," Campbell.—anointed: These words would convey to St. Luke's gentile readers the meaning of CHRIST, and why his doctrine should be called the GOSPEL (on Mat. i. 21, and xxvi. 13).—acceptable year: allusion to the jubilee, Lev. xxv. 8, 10.
20. closed, 17. opened: *literally* folded, 17. unfolded; it was, as still used in the synagogues, a MS. on rollers. The *chasan*, to whom the book was returned, much resembled a church clerk or warden. See the story of H. Agrippa I. in Noldii Hist. Idum. p. 326.
  21. (The Syriac supplies *η* after *αὐτην*, = that *now ringeth* in your ears," i. e. which you have just heard.)
  22. *i. e.* praised him, Ps. xlv. 2.
  23. The residence at Capernaum is Mat. iv. 13; John iv. 46—53.—The people at Nazareth had heard tell of the miracles wrought where he was less known; they had seen thirty years of spotless life; and, on the impossibility of their jealous envy discovering any guile, their assent is required to his claims. Preb. Townsend.
  25. So James v. 17, see 1 Kings xvii. 17, xviii. 1. The rains fall only twice in the year (*early* Oct. at seed-time; and *latter*, April as the ears fill), so the six months immediately previous are counted. Both the widow and Naaman were *gentiles*.
  27. Elisseus, *i. e.* Elisha, 2 Kings v. 14.
  29. brow: *ecce supercilio clivosi tramitis*, Virg. Georg. I. 108.
  33. Bp. Marsh's note (Michaelis, III. 229) scarcely holds; for having here on its first occurrence

defined δαιμόνων *devil, fiend*, there was no need of repetition (δαιμῶν, excepting in the Apocalypse, is used only with respect to the Gadarene demoniac, probably from the unusual violence of his possession). Διάβολος Devil, with a capital D, is never said of possession; the meaning is very different, Acts x. 37; Mat. x. 1; Luc. xiii. 16; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20; Job i.—ii. (The same distinction is observed by the LXX.)—On Marc. v. 9.

34. On Marc. i. 24, and Mat. viii. 2.
  36. is : *i.e.* meaneth this ? as Mat. xxvi. 70, “meanest.”—Perhaps we should construe with the Syriac, “that it --- out ?
  38. He knew Peter already, see on Mat. iv. 11.
  40. When the sabbath was ended, on Marc. i. 32.
  42. See the sub-note to Marc. vi. 33.
  43. kingdom of God: on Mat. iii. 2.
  44. For some time, Mat. iv. 23—25.
- V. 1. Gennesareth: on Mat. iv. 13. This is not their *call* (see on John i. 41), Mat. iv. 18; Marc. i. 16. He knew Peter previously, 38 of last chap.
2. standing : *nostræ naves in anchoris* constiterunt, Cæsar B. Civ. III. 18.
  5. Night fishing was a usual practice (Soph. Aj. 880; Plato Sophist. 220; also Aristotle and Oppian in Gresw. Suppl. Diss. 497); see the miracle repeated, John xxi. 6—11. A salmon-hunt still is by torch-light, and so are anchovies caught in the Mediterranean.
  8. So Isai. vi. 5; Judg. vi. 22, from a feeling of unworthiness.
  9. περιέσχεν: *circumstetit horror*, *AEn.* II. 599. Com-

- pare *induo* and *exuo* in Homer's excellent index to Tacitus, 1794.
10. *literally*, catch men alive, i. e. so as to preserve them from the second death.
  12. Probably Capernaum, Mat. viii. 5. Lepers (on xvii. 12) were forbidden to enter walled towns, Lev. xiii. 46; Num. xii. 14; 2 Kings xv. 5.
  14. On Mat. viii. 4.
  17. At Capernaum, Marc. ii. 1—12; Mat. ix. 2.—them, i. e. the sick of the neighbourhood.
  19. On Marc. ii. 4.—into the midst: i. e. into the crowd, or rather into the court, *impluvium*, which in Arabic Dr. Shaw says is termed *el woost*, i. e. the middle of the house.—by the tiles: Acts ix. 25; 2 Cor. xi. 33. *per tegulas demitterere*, Cic. Philip. II. 18. διὰ τῶν τειχῶν αὐτοὺς καθιμήσαντας φεύγειν, Athen. V. 214.
  - 21, 32, 33 and 39, *versus fortuiti*, might have increased or diminished Michaelis' (IV. 301) admiration of the hexameters in James i. 17, iv. 5.
  24. Son of Man: on Mat. viii. 20.
  27. By the sea-side, Marc. ii. 13.
  28. i. e. all the profit of his employment, not that he left any claims unsatisfied or duties unperformed.
  29. Matthew's late employment naturally led to an acquaintance with *publicans*, on Mat. v. 46.
  30. of them: of the neighbourhood. The pharisees would never deign to sit with publicans (Isai. lxv. 5), who must have been denounced at once by the Messiah the former so fondly looked for, as traitors to his cause and retainers of Rome.
  32. On Mat. ix. 13.
  33. The querists were some of his disciples, Mat. ix.

- 14; Marc. ii. 18.—'Ιωάννον not being in the dative, *σοι* is clearly nom. plur.
36. rends, *i. e.* spoils and wastes.
37. On Mat. ix. 17.
39. *i. e.* the Pharisees bigotted to their own doctrine, were from habit unfit recipients of the new. (Euthym.) *Veterrima quæque (ut ea vina quæ vetustatem ferunt) esse debent suavissima*, Cic. *Læl.* 19; *Ecclius.* ix. 10.
45. See Bp. Jebb, 319.
- VI. 1. on the first sabbath after the second *day*: on the *second* day of the Passover was offered the first sheaf (a type of the Resurrection, 1 Cor. xv. 20.) of the barley harvest, Lev. xxiii. 10. From this day they counted *seven* sabbaths to Pentecost, John ii. 1. (thence called the *feast of weeks* and *of harvest*, Lev. xxiii. 16; Ex. xxiii. 16), when the wheat came. Scaliger, *dc Emend. Temporum*, 25, and VI. 557. (Bp. Pearce thought that the Jews might reckon three *first sabbaths* in the year, *viz.* one after each of their three great festivals, as we have 1st sund. after Epiphany, 1st sund. after Easter, 1st sund. after Trinity, &c.)
2. On Mat. xii. 2.
3. On Mat. xiii. 3.
9. On Marc. iii. 4.
11. and they were at their wit's end: the same freedom is here taken which our Translators adopted, Ps. cvii. 27, where see the marg.—Gen. xlvi. 26, in the LXX. is precisely similar, though in phrase a little varied.<sup>5</sup>

<sup>5</sup> Paus. X. 1. 3. explains τὴν λεγομένην Φωκικὴν ἀπόνοιαν

12. Campbell's remark on  $\tau\bar{\eta}$  προσευχῆς τοῦ Θεοῦ may be met by a reference to κατηγορίαν αὐτοῦ, 7, and to Jos. Ant. IX. 8. 3, and to εἰς προσευχὴν τῶν θεῶν, Plutarch Timol. 26.—See ix. 1.—For their number, Mat. xix. 28. They were sent two and two, Marc. vi. 7. PETER is only first in reckoning, as probably in age; he was not the first disciple, John i. 42, 43; nor had the others (xxii. 24; Mat. xx. 24; Acts viii. 14, xv. 19) any notion of his being their superior; see also Gal. ii. 9, 11. JAMES, son of Zebedee, is called *the Great*, to distinguish him from James the Less, mentioned presently. BARTHOLOMEW, i.e. Son of Talmai, 2 Sam. xiii. 37, is imagined the same with Nathanael, John i. 45, since he is always paired with Philip. THOMAS, like Gr. Didymus, means *twin*, John xi. 12; he is believed to have preached in India proper, Eus. H. Eccl. III. 1; Assemann, Bibl. Orient. III. i. 611. ii. 25. ZEALOT, either from his zeal, or as having belonged to the Zealots (see Appendix B); CANANITE, Mat. x. 4, is supposed to bear the same meaning; Mr. Greswell, however, and others derive it from Canan, the name of a place. St. Luke brings the *two Judes* together, to make more evident distinction; introducing the one as brother to James the Less (our Lord's cousin, who, when Luke wrote, was Bp. of Jerusalem, Appendix F); Jude is also called *Lebbæus* (*heart or lion, or Lebba*, a town in Galilee); he occurs only in John xiv. 22, see

(desperation), Polyb. XIV. 32. Its real origin is not quite certain.

on Acts xv. 22. *Iscariot* (from Kerioth, Josh. xv. 25, a town in Judah, in which case it should have the article; or possibly meaning Judas with the apron, Lightfoot on Mat. x. 4) appears to have been son of Simon the leper, see John xii. 4.—Philip and James the Less occur in the same order in all four lists: Bartholomew's place, Mat. x. Marc. iii. Luc. vi. is assigned to Thomas in Acts i.

19. οἱ μὲν γὰρ προφῆται καὶ οἱ ἄλλοι ἀγιοι, οὐκ εἶχον δύναμιν ἐξερχομένην ἀπ' αὐτῶν· οὐ γὰρ ἦσαν αὐτοὶ πηγαὶ δυνάμεων — but — ἐδέχοντο μᾶλλον ἀνωθεν δύναμιν. Theophylact.
22. as evil, *i. e.* reject you, with false reports defaming you and the name ye bear.
23. On Mat. v. 12.
24. Ye who trust in your riches, have received all the comfort that will ever be yours, on Mat. vi. 2.
25. full: and insensible to spiritual wants.
26. *i. e.* it will be a sign that you flatter their prejudices as did the false prophets of old, 1 Kings xviii. 6; Isai. xxx. 10; Jer. v. 31. Cf. Demosth. Olynth. I. 34 Reisk.; Plutarch's *Phocion*, 8; Athen. XIV. 631 F.
27. *i. e.* return not their enmity, but rather befriend them. On Mat. v. 39.
31. On Mat. vii. 12.
34. τὰ Ἰσα: the principal lent (Salmasius). There is no consideration of interest to be paid, but merely a friendly loan.
35. *i. e.* without expectation of an equivalent when yourselves asking in turn; with no view to self-interest.—οὐ τοῦ συμφέροντος μᾶλλον λογισμῷ ἡ τῆς ἐλευθερίας τῷ πιστῷ, Thuc. II. 40.—Generosi

*animi et magnifici est juvare, prodesse : qui dat beneficia, deos imitatur : qui repetit, fæneratores,* Seneca de Benef. III. 15. Some would follow the oriental versions, “causing no man to despair” (Prov. xix. 17), and think that the final A of *μηδένα* may have casually fallen out before *ἀπελπ.*<sup>b</sup>—“If thou givest, to receive the like, it is exchange : if to receive more, it is covetousness : if to receive thanks, it is vanity : if to be seen, it is vain-glory ; if to corrupt, it is bribery ; if for example, it is formality ; if for compassion, it is charity ; if because thou art commanded, it is obedience. The affection in doing the work, gives a name to the work done.” Quarles’ *Enchir.* Cent. IV. §. 52. 1658.

38. The Arabs carry corn, &c. in the fold of their mantles ; so *sinu ex togâ facto*, Livy XXI. 18 ; Ps. cxxix. 7 ; Hor. Serm. II. iii. 172 ; and the story in Quintil. Inst. VII. 1. 30.<sup>i</sup>—pressed down : relates to solids.—shaken together : to granulate substances. See on Marc. iv. 24.
39. A man cannot instruct others till he is himself instructed ; and even then, 40, cannot expect other treatment than his master experienced, see Mat. x. 24 ; John xv. 20. It is usually explained that a diligent scholar will turn out good or evil according to his preceptor’s proficience in the one or the other.
49. The identity of this with the Sermon in Mat.

<sup>b</sup> For its contrary, *ἐπελπίζειν*, cf. Schweigh. ad Appian Hisp. 40, who refers to Hemst. ad Lucian. Dial. Mort. V. 2.

<sup>i</sup> Ladies in the middle ages used their sleeves, see the *Loyal Servant’s* account of Bayard’s first quitting home.

v.—vii. is likely to remain long an open question; as it may be thought that St. Matthew has taken the opportunity to form a general digest of our Lord's teaching, while St. Luke selected only what he judged suitable for gentile readers; the *level spot*, Luc. vi. 17, is not difficult to reconcile<sup>k</sup> with Mat. v. 1, viii. 1, as the shelf or platform of a hill's declivity. Reasons, however, for believing them distinct discourses, are assigned in Gresw. Diss. II. 379. The verses in Mat. = 107, in Luc. = 30; and of Luc.'s thirty, 24—26, and 39—40, are not in Mat's sermon; while thirty verses of Mat. are scattered in Luc. xi. 2—xvi. 18, nine having verbal agreement (Bp. Marsh's Michael. III. pt. ii. 400. 408. 294. 287). Violent dislocations will be found necessary in laying the two side by side; and it is strange that omissions and additions should so entirely have unravelled the thread of *the same* discourse. Mat. viii. 2—5 is placed in Luc. v. 12—14; “one of the cities” can hardly be Capernaum: Luke's beatitudes are literal, but Mat.'s are metaphorical; and Luke alone has *the opposites*.

VII. 2. unto him, *i. e.* unto the Centurion. This may be reconciled with Mat. viii. 2, since they had a proverb that an envoy is the same with

<sup>k</sup> The sciolists in grammar who quarrel at all times with this form of expression, may be reminded that there is an ellipse before the verb, and may be referred to *ταύτης δὲ μείζω περιπέτειαν οὐδὲ τστορῆσαι συμβέβηκε*. Polyb. I. 37. 3 (also *λιπεῖν*, *ibid.* 1; *ἀγαγεῖν*, XVIII. 29. 9). Cf. Matth. Gr. Gr. §. 535, *obs.* It is a matter of taste, or usage; we constantly say ‘a person *is to blame*.’

- him by whom he is commissioned, Gen. xvi. 13, xviii. 1; Ex. xxi. 1, xviii. 6, 7; 1 Sam. xxv. 40, 41.
3. elders : (on Mat. xvi. 21.) *These* were some of the leading men of the Jews in the place, probably rulers of the synagogue, Acts xiii. 15.
  4. instantly, *i.e.* urgently, earnestly.
  11. On mount Tabor.
  12. much people : according to an oral tradition, all Jews who chanced to be on the road where a funeral passed, were bound to follow. Jos. Apion, II. 27. Burial in cities and in churches arose from building about the bodies of martyrs. Evelyn's Diary, 12 Feb. 1683, speaks of burying *in* churches as a novelty ; and Polyb. VIII. 30, accounts by an oracle, for the Tarentines burying *within* their city to the eastward.
  18. The Baptist was now in prison, iii. 19.
  19. that cometh : on Mat. xi. 3.
  22. Isai. xxxv. 5, on Mat. xi. 5.
  27. Malachi iii. 1.
  28. "The most unlettered Christian, who has ever attended to religious instruction,<sup>1</sup> being endued with a knowledge of divine truths, which the

<sup>1</sup> Thus (with especial reference to that simple, sublime, and animated Liturgy which, when read with understanding, furnishes the hearers with a complete body of divinity) Bp. Watson declares, "I will venture to say, that the most unlearned congregation of Christians in Great Britain have more just and sublime conceptions of the Creator, a more perfect knowledge of their duty towards Him, and a stronger inducement to the practice of virtue, holiness, and temperance, than all the philosophers of all the heathen countries in the world ever had, or now have." *Letter X. to T. Paine.*

Almighty did not vouchsafe to the prophets of the O. T. nor even to the Baptist." Bp. Middleton (which explains Isai. lxx. 20). See x. 24.

—It may be understood as tacitly rebuking John's impatience; the Baptist expected a temporal Messiah, as did the disciples themselves till the Effusion at Pentecost. On John's death, his disciples at once betake themselves to Jesus.

- 29, 30. may be thrown in by the Evangelist, as explaining what follows. Grotius, &c. continue them as part of the discourse. Otherwise, the people who heard Jesus having been formerly baptized by John, approved the discourse, while the Pharisees who before rejected John, now reject Christ. The words [*and the Lord said*] are wanting in the best MSS. and were probably introduced from a Lecterny (i. e. book of the Lessons<sup>m</sup>) Michaelis, I. 298, II. 261; and thus, or from a marginal note, *αὐτοῦ* has been displaced by *τοῦ ιαθ. χωλ.* in Acts iii. 11.—justified, i. e. acknowledged or praised God's justice, Mat. xi. 19; acknowledged that God would justly punish them did they not repent. Cf. Ps. l. 3, with Job xxxii. 2; Bp. Pearce.

36. Named Simon, 40; as were very many, nor was this the same with Simon the leper (said to be Iscariot's father, John vi. 71, xii. 4), Marc. xiv. 3; Matt. xxvi. 7, in whose house our Lord was afterwards anointed, John xii. 1. Neither is there any reason for believing Mary the Magdalene,

<sup>m</sup> A lectionary when it contains lessons from the Gospels, is termed an *Evangelistarium*; when from the Acts and Epistles, a *Praxapostolos*.

who then brought the unguent, a person of evil character, though once vexed by seven devils. That an alabaster box was used on each occasion is of no moment, that being the ordinary name for a box of unguent (Plin. H. N. XIII. 2), as a shoe-horn is sometimes of brass or silver, and the *ξύλον*, Aristoph. Ach. 25, was *marble*.

38. feet : on John xiii. 23.
39. The creditor is the Lord.
44. Gen. xlvi. 24 ; 1 Sam. xxv. 41 ; 1 Tim. v. 10. The omission might arise from Simon's fearing to offend his brother-pharisees.
45. So slight a rasure (C) would confound E and O in the MSS., that were some correction imperative from 37, and conjectural<sup>a</sup> emendation might ever be tolerated in the N. T., we could read (-θεν, which makes) "she" instead of "I;" . . but our Lord may design a strong contrast. *Yours* would have been the commonest courtesy, ending as soon as offered ; but this woman has paid me an extraordinary compliment, extraordinary in the manner, extraordinary in the time, for I was already at meat, and besides she never ceased, and enhanced by your neglect of providing for my previous ablution.
47. Lightfoot notes that Christ does not say, " For this cause her sins are forgiven," but " For this cause I say unto thee that, &c." i. e. You won-

<sup>a</sup> The—almost total—failure even of Bp. Lowth's conjectural readings of the Old Testament, is now generally admitted ; and of those proposed in classical authors, not one in two hundred has been ratified by the advance of modern criticism, which has learned to vindicate the rights of the old text.

der that such a woman should be allowed to touch me, whereas had she remained in guilt she could not have given testimony of gratitude. *ōrī* denoting, not the *cause* but the *evidence* of her forgiveness. In Heb. xi. 6, the apostle infers Enoch's faith from the fact of his translation; for it is observable that he records no *act* of Enoch's faith as in instancing the other worthies. (Neither Hosea ix. 15, nor Eccl. v. 6, will authorise the rendering *ōrī therefore*.)

50. in peace : Judg. xviii. 6, with dat. ; 1 Sam. xxix. 7 ; 2 Sam. xv. 9 ; Ex. iv. 18, with participle, in LXX.<sup>o</sup>

VIII. 2. *i. e.* of Magdala, on Mat. xv. 33.

3. This steward, or vice-gerent, is thought the same with the nobleman whose son's cure is recorded, John iv. 46—54.
4. From a ship, Mat. xiii. 22 ; Marc. iv. 1.—St. Luke omits Mat. xii. 22, Marc. iii. 22.
10. On Marc. iv. 12.
15. In contradistinction to the two other classes, whose resolution yielded either directly to the sun or, soon after, to the thorns.
18. καὶ δοκεῖ μ' ἔχειν, | κενὴν δόκησιν, οὐκ ἔχων, Eur. Hel. 35.—1 Cor. iii. 18 ; Gal. vi. 3 ; James i. 26.—Mat. xxv. 29.
19. Before he went on board, Mat. xii. 46 ; Marc. iii. 31.
22. The same day, Marc. iv. 35.

<sup>o</sup> The criticism on Sir Walter Scott's "Sinful sister part in peace," was not more fortunate than that on "parlous" (as used in Mr. Stewart Rose's *Partenopex*), an adjective occurring again and again in Shakspeare.

24. Water continues to work and heave long after  
the hurricane is spent and hushed. *Impacata  
quies*, Claudian in Ruf. I. 71.
26. On Mat. viii. 28.
30. The Roman legion contained between 5,000 and  
6,000. The swine were 2,000, Marc. v. 13.
31. Pit: Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1—3.
32. Swine's-flesh was a great Roman luxury, Plin.  
H. N. VIII. 51. The keeping of swine was prohibited to Jews, (Lightfoot upon Mat. viii. 30; Casaub. Exercitt. Baron. XIII. §. 34, with Jos. Ant. XVI. 6. 2); and was a snare to them if these belonged to Gentiles, for many Jews in the border-towns yielded to Gentile indulgences, Jos. Ant. XV. 7. 3, War, I. 20. 3; and thus the people besought his departure from consciousness of guilt, 1 Kings xvii. 18. Gadara belonged to Syria, Jos. Ant. XIII. 15. 4; War, II. 6. 3; Ant. XV. 10. 3. (See Townson, I. 164, 165). It was the first Jewish city seized by Vespasian, and suffered severely, Jos. War, IV. 7. 3.—A herd of swine, says Doddridge, could not be confederates in any fraud, nor could the two men have driven twenty, much less two thousand into the water. Consult Bp. Warburton's sermon. “In the moral application of this miracle, the sense is very plain; for if sin is, in every man, what the devil is in a demoniac, then it is evident the same man may be under the dominion of a legion of vices and evil passions at once.” (Jones of Nayland).
39. πόλεις for *regions* (cf. Marc. v. 20.) occurs in [Lysias] contr. Andoc. 103, 39. *per universam civitatem*, Vulg.

40. On Marc. v. 21.
  44. border : on Mat. ix. 20, xxiii. 5.
  46. *i. e.* that a miracle had just been wrought, on vi. 19.
  47. trembling : in part from Num. v. 2, 3.
  50. Marc. v. 34, ix. 23 ; Mat. ix. 29. Also of prayer, Mat. xxi. 22 ; Marc. xi. 24.
  51. And ix. 28 ; the reason of John's preceding his elder brother is given on John xviii. 15 ; and this arrangement may perhaps aid the proof that Luke wrote later than Matthew and Mark ; though, like Bp. Middleton's hint on Marc. xv. 43, concerning Joseph of Arimathæa, it may not endure much stress.
  52. On Mat. ix. 23.
  54. all : except those just named, on Marc. v. 40.
  55. spirit came again : Grotius in Townson, I. 193.
  56. amazed : *either* that after death the maiden was restored, *or* beside themselves with joy. *To go from one's self* is found in Fielding and classic English writers ; *come to himself* is said of the Prodigal Son, and Hor. Ep. II. ii. 138 ; μόλις δὲ ἐαυτοῦ γενόμενον, Jos. Ant. VI. 14. 3.
- IX.**
1. On vi. 13. He had been at Nazareth, Marc. vi. 1.
  5. St. Luke puts in “even,” because the Gentiles would not understand the import as explained on Mat. x. 14.
  7. Elijah was expected from Malachi’s prophecy, to anoint and preach to the Messiah. Thirlby’s Justin Mart. pp. 153. 235.
  9. xxiii. 8.
  10. Michaelis, I. 40, would add ἀντροπὸν after ἔρημον, from Marc. vi. 45 ; cf. on Marc. viii. 13 ; and Gresw. Suppl. Diss. 492. 496.

13. they said : Andrew, John vi. 8.
18. alone, *i. e.* apart from the multitude, *μόνος* denoting here partial exclusion as 36, and Gen. xlii. 38, the only son by Rachael.—Luke omits Mat. xiv. 23—xvi. 12, Marc. vi. 47—viii. 26.
22. third day : on Marc. viii. 31.
23. all, *i. e.* both multitude and disciples.
27. On Mat. xvi. 28.
28. On Mat. xvii. 1. In the coronation of Elizabeth, queen of Henry VII. published in Ives' *Select Papers*, 121. 1773, we find *and a sixe days before the coronacyon*. In Herod. I. 26, is *ἔστι δὲ μεταξὺ* - - - *ἔπτα στάδιοι*. Here however, we shall better understand *ἡσαν* or *διῆλθον*, taking *ἐγένετο* absolutely or inceptively as above, vi. 12.—the mountain : on Mat. v. 1, or its notoriety may have led Luke to speak thus definitely.
31. in glory : Phil. iii. 21. Elijah's body must have been immediately glorified on his translation, ("we shall not all sleep, but we shall all be changed," 1 Cor. xv. 51,) and so Enoch's in the patriarchal dispensation.—The converse could only be with reference to the Atonement.
33. On Mat. xvii. 4.
34. as those : as Moses, Elijah, and our Lord, entered. *Αἴτος* and *ἐκεῖνος* are critically discriminated, Thuc. VII. 44. *med.* ; and a passage from Abp. Tillotson's serm. 42, will serve as a praxis for the young scholar. " Men look with an evil eye upon the good that is in others, and think that *their* reputation obscures *them*, and that *their* commendable qualities do stand in *their* light ; and therefore do what *they* can to cast

a cloud over *them*, that the bright shining of *their* virtues may not scorch *them*.”<sup>p</sup>

- 35, 36. Henceforth the Law and the Prophets are superseded, Moses and Elias coming not to share glory but to acknowledge pre-eminence. The parallelism of Moses and Christ is investigated by Mr. Townsend, Chron. Arr. II. 31—36, and 347. 1827; Limborch’s “Collatio,” *Scrip.* III. iv. 3. and *Resp. ad Scrip.* iii.; Townson, I. lvi; Sherlock’s serm. 2; Reland’s *Palestina*, 352.—On Marc. ix. 15.
39. bruiseth: tantamount to the *pineth away*, said of the boy, Marc. ix. 18.
41. On Marc. ix. 19.
44. The Greek is very forcible; while these thus wonder, do YE lay to YOUR ears (*hearts* in English, as xxi. 14; *sensibus hæc imis, res est non parva, reponas*, Virg. Ecl. III. 54), that nevertheless, &c.
45. i. e. they could not reconcile it with their ideas of a temporal potentate which they expected the Messiah to be (xxiv. 21, Acts i. 6), and it dashed their hopes so gloomily that they dared not enquire further; hence, not unnaturally, they began emulation among themselves.<sup>q</sup> This was not His first hint, see Mat. ix. 15.

<sup>p</sup> The first fifty-four sermons, published by the Archbishop himself, are perhaps the most finished: some of the finest single sentences in the language may be found in Tillotson, who, although sometimes dull, and sometimes cold, much exceeds Addison.

<sup>q</sup> “In moments of peculiar suffering or difficulty, men usually take care to fill up the measure of their calamities by discord.” Lord Mahon’s *War of the Spanish Succession*, 141. 1832.

49. John's speech was prompted by our Lord's using the words "in my name."—On Marc. ix. 38.
50. xi. 23; on Mat. xii. 30.
51. *i. e.* reception into heaven.—51 to xviii. 14, supplies a portion unnoticed by Mat. and Marc. viz. his going to the feast of tabernacles, to x. 16. John vii. 2—10; and to that of Dedication, xiii. 22, John x. 22. See Lue. x. 38—42.
53. Samaritans: on Mat. x. 5.—Jos. Ant. XX. 6. (also War, II. 12. 3) says, some inhabitants of Galilee on their road through Samaria *to a festival* at Jerusalem, were assaulted with great loss. At other seasons of the year, the angry spirit appears to have been dormant, (John iv. wanted perhaps four months to a Passover); for the great point in dispute was, whether Moriah or Gerizim should be the chief place of worship. Dedication would be a feast particularly obnoxious (on John x. 22,) since the Samaritans, Jos. Ant. XII. 5. 5, had offered to receive the idolatries of Ant. Epiphanes. Hasselquist, who travelled 1749—52, mentions that troubles then frequently arose between Galileans and Samaritans, 155. 1766.
54. 2 Kings i. 10, which was under the severity of the Law, and against an idolatrous people.
55. See James iii. 17, &c.—Know ye not what spirit beseems my followers? The meaning may be the same without the interrogation, but the best MSS. omit the words [*and said --- save.*]
57. One of the scribes, Mat. viii. 19.
60. On Mat. viii. 22.
62. Hesiod Op. et D. 441 (=II. 61.); Gen. xix. 17. See Phil. iii. 14.

- X. 1. After the twelve were sent, Mat. x. 5.—Luke, by old but improbable tradition, was one of the Seventy whose instructions he records at large, passing lightly those of the Twelve which are in Mat.—The commission of the *Seventy* was limited to the towns which Jesus purposed himself to visit; their number might have reference to the Elders, Ex. xxiv. 19. Twelve and Seventy were numbers familiar to the Jews, Jos. Life 11. (Respecting the almost universal partiality for Twelve and Four, see Ast. ad Plato Legg. V. 745. St.)
4. Similarly Elisha bids Gehazi, 2 Kings iv. 29. Nothing is more idle than the oriental repetitions of *How do you do? may your days be fortunate; your servant left home in a happy hour; how is it with you?*—Some understand our Lord to forbid any requisition of hospitable treatment, as 1 Sam. xxv. 6, 8.
6. a son of peace: an eastern expression for “worthy,” Mat. x. 11.
7. labourer: quoted precisely, 1 Tim. v. 18. (The Greek in Mat. x. 10, is different.)—go not, i. e. dwell in that same house till you quit the city.
8. παραθέμενα: *Te magis appositis delectat*, Hor. Serm. II. viii. 17; *apponatur*, ibid. 69.
11. On Mat. x. 14.
13. On Mat. xi. 21.
15. On Mat. xi. 23.
17. Between this verse and 16, some interval must have passed. John vi. 1—10, relates what occurred at the feast of Tabernacles, after which Jesus quitted Jerusalem and they rejoined Him.
18. Similar would be the discomfiture of evil by the

diffusion of the gospel, see John xii. 31; Isai. xiv.

12. Cicero, Att. II. 21, says of Pompey's overthrow, *qui deciderat ex astris*.—Erasmus takes it as a caution against pride, which however is conveyed in 20.

19. Ps. xci. 13, on Marc. xvi. 18.
20. i. e. in the book of life, Phil. iv. 3; Ex. xxxii. 32; Ps. lxix. 28; Dan. xii. 1; Rev. xiii. 8, xx. 12.
21. On Mat. xi. 25.—After this verse *many antient copies add these words*, and turning to his disciples, he said, MARG.
27. Deut. vi. 5; Lev. xix. 18. These directions were read morning and evening in the synagogues, and Kuinoel thinks our Lord may have pointed to them on the phylactory of the questionist.—*Kαρδία*, *heart* denotes the seat of the moral and nobler affections; and *ψυχὴ*, *soul*, the animal or sensual; *ἰσχὺς*, *strength*, the bodily powers and faculties; *διάνοια*, *mind*, the intellectual: “altogether describing the complex of human nature, in the integrity, yet the severality of its component parts.” From a very beautiful note in Gresw. on Par. III. 36.—On Marc. xii. 29, 31; and Mat. vii. 12.<sup>r</sup>

<sup>r</sup> Belief and faith are mostly “altogether confounded: yet they are exceedingly different. One is an act of the understanding; the other is a principle of the soul: and though they ought to be inseparable, they are very often severed. Faith may easily exist without being brought forward into that palpable insulated consciousness which is necessary to an act of belief: the most ignorant day-labourer has faith in the constant order of nature, and manifests it by making the whole course of his life conform to that faith: but he cannot be said to believe in

29. *i. e.* desiring to shew that he had thus acted toward all of his own country, for to these the exclusive temperament of the Jews confined the precepts.\* See on Mat. v. 22.—*my neighbour*: *literally*, near me.
- 31, 32. a very great number of priests (who could only be of the posterity of Aaron, 2 Sam. vi. 7) resided at Jericho, the most populous and wealthy town after Jerusalem, and had to go up to take their turns in the temple-service. (Lightfoot's H. H. on Luc. i. 5).
33. Had the situation of the parties been reversed, by

the constant order of nature ; for that article of his faith has never been set before him in the form of a distinct proposition. On the other hand, nothing is commoner than belief without faith. It is common among the intelligent even here on earth, and we know that it is one of the attributes which characterize the diabolical nature : for the devils believe : they would not be devils if they did not : but the devils have no faith : they would not be devils if they had.

"In other words, faith is implicit belief, and belief should be explicit faith : but in this world developement is often soon followed by dissolution ; the leaves of the flower unfold and drop off : and it is an idle endeavour to reproduce the flower by sticking them on again." *Guesses at Truth*, II. 324—325.

1827.

The more vivid the faith, the more wise the piety, the more vigorous the intellect, . . . the more earnest will the Christian be to apply his reason to search into the grounds on which his faith in the first instance reposes : and ever the more closely he examines, the more clearly will the truths of scripture open and approve themselves to his understanding, and warm and satisfy his heart. For *faith* and *reason*, see Locke's *Essay*, IV. ch. xviii.

\* *Non monstrare vias, eadem nisi sacra colenti ;*  
*Quæsumit ad fontem solos deducere verpos.*

representing the Samaritan to be the distressed person, the prejudices of our Lord's hearers would have interposed; as it is, self-interest laid them open to the inference drawn by Jesus in 37. (Doddridge.)

34. went to him: from the note on Mat. x. 5, the Samaritan stands sufficiently contrasted with the unfeeling priest and levite, (see Ex. xxiii. 5); but, to appreciate the merit of resigning his own mule to the wounded man, we must bear in mind that he thus retarded his own speed in a cragged and lonely defile known in St. Jerome's time as the Bloody Way, and still a terror even to armed Europeans.—The wine and oil were part of his provision, as of Jacob's, Gen. xxviii. 18. *Deinde omni vulneri primo imponenda est spongia ex aceto expressa: si sustinere aliquis acetivim non potest, vino utendum est.* Celsus, V. 26. § 25. *Præterque cultum et tutelam contra frigora, succidæ plurima præstant remedia ex oleo vinoque et aceto prout quæque mulceri morderive opus sit, et adstringi, laxarive --- impositæ et crebro suffusæ.* Plin. H. N. XXIX. 9, also XXXI. 47 (al. 11).
35. A penny (=about  $7\frac{1}{2}$ d.) was a day's wages in harvest, Mat. xx. 2.
37. A mystic allegory, not unworthy of the *Gesta Romanorum*, and possibly traceable to Peter Berchorius, has been discovered in this beautiful parable... the traveller is Adam after his fall from Paradise, wandering in the wilderness of this world; half-dead, dead in the spirit; the thieves are evil spirits, Sin and Satan; the inhuman priest, the Levitical law; the Levite, good works; the Samaritan, Christ; oil and wine,

grace ; inn, the church ; two pence, the Law and the Gospel or the two sacraments ; host, the ministers of the church, &c. &c.

38. The village so indefinitely mentioned, cannot well be Bethany ; this suggested the true interpretation of John xi. 1, which is also Mr. Greswell's, who supposes that the present village stood rather in Galilee.—sisters of Lazarus : John xi. 2.
39. feet : Deut. xxxiii. 3; Acts xxii. 3.
41. careful : on Mat. vii. 25.—See John xi. 20, xii. 2, 3.
42. one thing : the care to be instructed in the path of salvation.

XI. 3. day by day or for the day, MARG. but see xvi. 19, xix. 47, xxii. 53.—ἐπιούσιον (like περιούσιος), can only be formed from οὐσία. In Prov. xxx. 8, “ food convenient for me,” &c. is, by the LXX. rendered πλοῦτον δὲ καὶ πενίαν μή μοι δῆς, <sup>t</sup> σύνταξον δέ μοι [πάντα Grabe.] τὰ δέοντα καὶ τὰ αὐτάρκη<sup>u</sup> ἵνα μὴ κ.τ.λ. Thucyd. I. 2, νεμόμενοι τε . . . δσον ἀποζῆν, καὶ περιουσίαν χρημάτων οὐκ ἔχοντες . . . τῆς τε καθ' ἡμέραν ἀναγκαῖον τροφῆς . . . ἐπικρατεῖν. (The attempted derivation from ἐπιέναι or ἐπιοῦσα, as though it meant τῆς ἐπιούσης ἡμέρας — which Origen spiritualizes<sup>x</sup> into τοῦ μέλλοντος αἰῶνος—violates all analogy.)

<sup>t</sup> οὐτ' ἔραμαι πλουτεῖν, οὐτ' εὑχομαι ἀλλά μοι εἴη ζῆν ἀπὸ τῶν δλίγων, μηδὲν ἔχοντι κακόν. Theognis, 1151, 1152.

<sup>u</sup> On the parallel verse in St. Matthew, Theophylact explains ἐπιούσιος to be ἐπὶ τῷ οὐσίᾳ καὶ συστάσει ἡμῶν αὐταρκής, i. e. sufficient, = convenient, as cited above.

<sup>x</sup> Jerome's supersubstantiale (instead of the old quotidianum) was intended to bear a figurative sense.—Cf. Gresw. Suppl. Diss. 489. and Casaub. Exercitt. Baron. XVI. §. 39. and Suicer.

4. On Mat. vi. 12. The two forms were given at different times (Origen, I. p. 226), and our Lord's expression in Luc. xi. 2, authorises set forms; as indeed there is reason to think the whole prayer composed, with a single exception, from forms then in use; thus the apostles' "inadvertency becomes our confirmation," to adopt Mede's words, (Mede, Disc. i.) as it was said by one of the fathers respecting the incredulity of Jesus' resurrection, *nos de illorum dubitatione solidari*. — *Oratio dominica quantum substringitur verbis, tantum diffunditur sensibus. Neque enim propria tantum orationis officia complexa est, venerationem Dei, aut hominis petitionem; sed omnem pene sermonem Domini, omnem commemorationem disciplinae; ut revera in oratione breviarium totius Evangelii comprehendatur.* Tertull. de Orat. *Dominus - - - etiam orandi formam dedit, et quid precaremur monuit et instruxit. Qui fecit vivere, docuit et orare.* Cyprian. serm. VI.
6. *ab itinere directo cohabitibus*, Apul. Met. IX. 214, Bipont.
7. with me, *i. e.* as well as myself, as Mat. ii. 3; Eph. iii. 18. A whole family, says Sir John Chardin, sleeps in one chamber on different pallets.
8. Asiatic solicitation succeeds by pertinacity. Mr. Morier, I. 32, relates an anecdote of a dervise, determined to borrow ten piastres of a stranger Frank, and day and night screaming incessantly, *Hag, Hag*, at the door till his demand was conceded.
12. The large *white* scorpion much resembles an egg. Bochart ap. Wolfum.

13. *i. e.* its aid. The importance of prayer recurs, xviii. 1.
14. dumb : and blind, Mat. xii. 22.
15. On Mat. xii. 24.
16. others : Scribes and Pharisees, Mat. xii. 38.—sign : probably from Dan. vii. 13. They are answered, 29.
19. sons : on Mat. xii. 27 ; Acts xix. 13 ; Jos. Ant. viii. 2—5.
20. finger : Ex. viii. 19.
23. On Mat. xii. 30.
24. dry places : on Mat. xii. 43. The conversation arose from casting out an evil spirit, and our Lord now refers to the hardened impenitence of the Jews.
28. Represses enthusiastic transports. “Sudden and short bursts of devout fervour will not produce a uniform, careful, and active course of virtue; but a rational and deep-fixed love of God undoubtedly will. It is in vain the affections are excited, if the practice is not improved.” Abp. Whately.—*μενοῦντες* : *est particula fortiter negandi et contrarium affirmandi.* (Schleusner). *i.e.* after an affirmative prop. it is negative, Rom. ix. 20, and after a negative prop. it is affirmative, Rom. x. 18. Its position in the beginning of the sentence is peculiarly remarkable, there being no safe classical example of *μὲν οὖν* so placed; and none at all any where of the three words so united, cf. Phil. iii. 8 (after *ἀλλὰ*); Aristoph. Vesp. 953.
29. He now proceeds to answer the *Pharisees*, 16.
30. Jonah, i. 17.. On Mat. xii. 40 ; and Marc. viii. 31.

31. The barbarian queen of Sheba, 1 Kings x. 1; 2 Chron. ix. 1, on the extreme coast of Arabia. Her legendary name is Balkis, Koran, ch. 27.
33. These words are used of the *disciples*, Mat. v. 16, vi. 22, and here seem to imply that if their assumed holiness were real, it would shine forth in works; for a sincere mind, &c.—Lightfoot applies them to what had preceded; would you have me work miracles when I am assured before hand that you will not believe them, and their light would accordingly be wasted?
34. On Mat. vii. 12.
38. On Marc. vii. 3.
39. ravening, *i. e.* rapine. Obtained by violence and fraud, enjoyed with selfish intemperance.
41. after what are contained therein:<sup>y</sup> (If this be wrong, it should be as in the marg. “after that ye are able.”) Mat. xxiii. 26. Some read this ironically, but it appears to mean that charity is more material than that external ritual strictness which they pretended to excuse the want of it. The reader who has opportunity, should verify the passages referred to by Mr. Greswell, on Par. III. 270. Compare Xen. Cyrop. VIII. 8. 18.
42. On Mat. xxiii. 22—25.—judgement: Micah vi. 8; and on Mat. xii. 20.
44. On Mat. xxiii. 27. Here used of those who do not suspect unseen impurity, *i. e.* who judge of

---

<sup>y</sup> Τὰ ἴνόντα should perhaps be the direct accusative after δότε, and have ἀλεημοσύνην in apposition. ‘Give the contents in alms,’ equivalent to ‘Give alms of the contents, and,’ &c.

sanctity by its outward demonstration. Gresw.  
on Par. IV. 307.

45. On Mat. ii. 4.

48. See 1 Macc. xiii. 27—29. Thus *pretending* to respect the prophets, while in reality embued with the spirit of those who murdered them, the reparation of the sepulchres was not so much<sup>a</sup> an honour to the martyrs, as a monument of the evil triumphs of their forefathers. Abp. Tillotson.—allow: *i. e.* approve, as “the Lord alloweth the righteous.” Com. Pray. Ps. xi. 6. Similarly, Sternhold and Hopkins were “allowed to be sung in churches,” *i. e.* authorized, which has been greatly misunderstood, and has given rise to an irregularity now at its height, and calling aloud for episcopal interposition.<sup>a2</sup>

49. Mat. xxiii. 34.—1 Cor. i. 24.

51. On Mat. xxiii. 35.—From our Lord’s indignant

<sup>a</sup> Cf. Demosth. contra Steph. A. 1125, 17.—“For by building the sepulchres of the prophets whom their fathers slew, they bore testimony to the murders committed by their ancestors; and as they were preparing to put Jesus Christ himself to death, it was evident that they in fact approved, inasmuch as they followed the example of the deeds of their fathers.” [Rennell’s] *Animadversions*, 1811.

<sup>a2</sup> It is little to our credit that we have no faithful modern edition of Sternhold’s most faithful version, to which the common people are most attached. Besides unpardonable alterations of words, and of the initials prefixed to many of the Psalms, (see *Rede*, in Hearne’s gloss. to Robert of Gloucester, and Warton’s H.E.P. III. 453, oct.) the very useful summaries, pointing out references to Christ, have been too long omitted. Even Bp. Ken’s “Evening Hymn,” has not always escaped mangling; and, except one with a preface by Mr. Southey, it is hard to find an honest edition of Watts’ Hymns.

out-break, it is conjectured that the original purpose of the invitation was to entrap Him, (cf. 29—36, which lead to it). “Now” in 39, is very emphatic.

- XII. 4, 5. Bp. Jebb, 204; and above, on Mat. x. 28. 8, 9. (1 Sam. ii. 30), contrasted with Mat. x. 32, 33, and Marc. viii. 38, by Bp. Jebb, 369—371.
11. Acts vi. 10; on Mat. vii. 25.
  14. The words of Moses, Ex. ii. 14. Our Lord declines interfering with the regular arbitrators.<sup>b2</sup> —See on xxv. 12.
  19. soul: see the story of Alnaschar, as translated in Richardson’s Arabic grammar; Abulfeda, p. 91; Odyss. v. XX. 18; Eur. Fr. Inc. 61; Senecæ Medæa, I.i. 41; and de Sales on Petron. CXXXII.
  21. toward God: *κατὰ θεὸν δὲ πλοῦτος, ἡ κτῆσις τῶν ἀρετῶν.* Euthym.
  22. unto you: the disciples in particular, “you” being emphatic. Verses 22—31, are directed to the eviction of the principle; 32—34, to the designation of its effects. Gresw. on Par. III. 162, 280. —“What a wretchedness is this, to thrust all our riches outward, and to be beggars within; to contemplate nothing but the little, vile, and sordid things of the world; not the great, noble, and precious! — The bravery was shewn, it was not possessed; while it boasted itself, it perished.” Ben Jonson’s Discoveries, 201, 202. 1816.<sup>c2</sup>

<sup>b2</sup> Valckenaer makes *δικαστὴς* = a public judge; and *μεριστὴς* = an arbitrator or referee of private selection, the *αἵρετος δικαστὴς* or *διαιτητής*, Plato Legg. XII. 956.

<sup>c2</sup> *Quand la ville de Nole fut ruinée par les Barbares, Paulinus qui en estoit evesque, y ayant tout perdu, et leur prisonnier, prioit*

23. On Mat. vi. 25.
24. Naturalists relate that, so soon as fledged, young ravens are driven from the nest by the parent birds. (Wetstein).—See Bp. Jebb, 200.
25. Ps. xxxix. 5. *Behold thou hast made my days as a hand-breadth.* Wetstein ingeniously conjectures an allusion to the race allotted each to fulfill in this world. 2 Tim. iv. 7.
29. μετεωρίζεσθε : *Sit bona librorum, et provisæ frugis in annum Copia, neu fluitem dubiæ spe pendulus horæ.* Hor. Epist. I. xviii. 110. *Quod si expectando et desiderando pendemus animis.* Cic. Tusc. I. 40.
31. all these : 1 Kings iii. 5—15.
32. Do not fear as to attaining it, for it is God's pleasure to give it to you.
33. Haggai, i. 6.—For the epanodos, 33—40, see Bp. Jebb, 359—362.
35. It was necessary to tie up their long robes when active exertion (as walking far, or waiting at table) was required; hence *dissolute*, the opposite to *præcinctus*, illustrates the proverbial relation of idleness and vice.
38. watch : With the first watch the feast would begin, and the fourth counted not so much for the night as for the morning. The second and third were the dead time of sleep.—On Marc. xiii. 35; and Townson, I. 198.

*ausi Dieu ; Seigneur, garde moy de sentir cette perte : car tu as<sup>as</sup> qu'ils n'ont encore rien touché de ce qui est à moy. Les richesses qui le faisoient riche, et les biens qui le faisoient bon, estoient encore en leur entier.* Montaigne, I. ch. 38. (from Augustine, Civ. Dei, I. 18.)

41. That of the wedding, just above ; see Gresw. on Par. III. 296, 297, for our Lord's indirect reply, which shews that the foregoing parable is of universal import.
43. A month's provision was dispensed at once. Gen. xlviij. 2. LXX. Donatus ad Ter. Phorm. I. i. 9.
45. that servant : the steward.
46. unbelievers : St. Matthew xxiv. 51, has " hypocrites." Grotius supposes Jesus used both, and each Evangelist may have selected the expression most suited to the end wherewith he wrote.  
—The words *cut asunder*, are figurative (as *flagellis discidit*. Suet. Calig. 33) for severe flagellation ; the slave evidently continues alive. In Dan. ii. 5, the threat is to be understood literally, as 2 Sam. xii. 31 ; Herod. VII. 39 ; Dio, LXVIII. 32. Morier's Travels, II. 173; Suet. Calig. 27.<sup>d2</sup> See Mr. Greswell's note, on Par. III. 330.  
—Bp. Pearce (upon Mat.) explains it from *accedes opera agro nona Sabino*, Hor. Serm. II. vii. 118 ; Ecclus. xxv. 26 ; and Iliad A. 531.
47. Sins of *commission*, if without knowledge, are trifling, compared with sins of *omission* where there is, or may be, knowledge. 2 Thess. i. 8.
48. he that knew not : the heathen, who have (in the vulgar sense<sup>e2</sup>) no Revelation, but still by the glimmerings of natural religion, are aware that

<sup>d2</sup> Hor. Serm. I. i. 100 = *gravi vulnere medium quasi caput divisit*, in Thuanus IX. 6. p. 322, Buckley. 1733.

<sup>e2</sup> The ordinary fallacy on this subject is noticed in Mr. Gresw. on Par. II. 206, III. 576, and Abp. Whately's Peculiarities, 24, 50 ; see also the beautifully written Thesis for B. D. in edit. 2d of Bp. Maltby's " Illustrations." Sherlock's 9th Sermon closes with a splendid personification.

certain things are inconsistent with duty : as every servant knows what his master will approve, though he may not be informed as to his particular pleasure. (Doddridge.)—See Bp. Jebb, 204, 205.

Man's responsibility (Plat. Rep. I. 330 *ad fin.* and the remarkable Alia Bhye, in Sir J. Malcolm's "Central India," I. 157—190. 1823.) necessarily implies the freedom of his will ; and the freedom of his will necessarily presupposes him possessed of a moral sense. To reconcile human freedom with the Divine attributes, is *above* our reason ; to doubt that it *can* be reconciled, is to question not merely God's equity, but God's Omniscience and God's Omnipotence.—The difference of things *above* or *beyond*, from things *against* reason, is always forgotten or concealed by declaimers against the submission or prostration of reason. Yet, let us only repeat the words Reason, Revelation, and this is obviously inevitable. A man might as well make his own face the standard of ideal beauty, as his own mind the measure of Pure Reason. A Revelation just tallying with reason, *i. e.* with human reason, would be nugatory, and another would be called for by the world. Now it is a truism indeed, but very true, that mental strength, like bodily ability, varies in different individuals ; one mind can wing a loftier and longer flight than can another : accordingly, a man must not conclude that what is dark to him, is so, in the same degree to his neighbour . . . and this will preclude mischief from such declaimers ; nor again, because a man sees from his own emi-

nence much clearly mapped which those below cannot perceive, is he therefore entitled to suppose, that others at a higher elevation have their ken limited by his horizon . . and this will prevent all such declaiming. The very criterion of a revealed religion is, that it be level enough for those who go on foot, and yet baffle the most piercing and soaring ; that it shall *always*, *i. e.* in every case and through all time, reward profitable enquiries ; and *always*, *i. e.* in every case and through all time, discourage such as are presumptuous. Let no finite being vaunt reason's supremacy, till he can reconcile "perfect" JUSTICE with "perfect" MERCY ; and let not any answer for the Infinite, till he can say that he fathoms and comprehends Infinity.<sup>f2</sup> Be it remembered, that Revelation is equally revelation, whether it unveil all or part ; nay, the mere intimation that an unsuspected mystery exists, is *pro tanto* revelation. The more ineffable the mystery the more gradual must be its disclosure, just as the couched eye is only by degrees admitted to the full light of day. Nevertheless, seeing "through a glass, darkly," is better than no sight at all ; and the power of a daily increase in knowledge is vouchsafed us. In the

---

<sup>f2</sup> Compare the note p. 128, of Abp. Whately's Peculiarities. Also Gresw. on Par. IV. 482; Cic. de Off. I. 6.—" It is the not properly considering the extent of our capacity, the not clearly distinguishing the things to which our ideas are suited, from those to which they are inadequate, that has made many men fall into an irksome scepticism, some into actual infidelity, and a few into the madness of atheism." Bp. Watson's Serm. on Col. ii. 8, printed with the Apologies, 1820.

present stage of being, however, it matters less to us what God is than what we are relatively to Him ; and to “ know even as we are known,” is reserved as one—and the choicest—of the incalculable gratifications in store for our hereafter. (Cf. Bp. Horsley’s Tracts, 279. 1812.) Meanwhile, but for this exquisite nicety of adaptation (touched upon in the foregoing paragraph), God would respect persons ; in as much as, were it otherwise, the strong and the learned would have advantage over the weak ;—it transcends all human skill, and bears therefore its own certain and conclusive evidence of divine authority.

49. Grotius follows Tertullian, in applying this to persecutions for the faith ; as Ovid’s lines from Menander, *Scilicet ut fulvum spectatur in ignibus aurum | Tempore sic duro est experienda fides.*—what would I if : *i. e.* I would not have it otherwise. As my doctrine will at first cause suffering, 1 Pet. iv. 12, I wish it begun that it may the sooner terminate.<sup>52</sup>—straitened, *i. e.* pained or anxious (Acts xviii. 5) that Redemption should be accomplished by my death, which will open the kingdom of heaven to all believers. See on xxii. 28.
51. On Mat. x. 34, and 21.—*οὐχὶ . . . ἀλλ'* appears tantamount to *όνδεν ἀλλο.*
53. Micah vii. 6.
54. A cloud from the Mediterranean prognosticated

<sup>52</sup> Some here take *ει* for *O* that (on xix. 42), expressing no querulous impatience, but that He made no consideration of His own approaching suffering. It is better = *siquidem.*

rain, 1 Kings xviii. 44. The east wind in Palestine is dry.

55. Their south wind blows over the glowing sands of the desert.
  56. See Parkhurst in ὑποκριτὴς, and Marsh's Michaelis, I. 456; *monthly prognosticators* occurs in our version, Isai. xlvii. 13, where see the LXX.—ὑποκριτὰς αὐτοὺς ὀνόμασεν, ὃν μόνον ὡς ἄλλα μὲν λέγοντας ἄλλα δὲ φρονοῦντας, ἀλλὰ καὶ ὡς δοκοῦντας μὲν σοφοὺς, ὅντας δὲ ἀσόφους. Euthym. ad Mat. xvi. 2.—See premonitions of Christ's advent, on Mat. xvi. 3.
  57. Why seek ye not to make peace with God while ye may, as ye would in an ordinary worldly matter.
  58. κατασύρῃ, Cic. Milon. uses *detraho*.—πράκτωρ the officer who levied fines, &c.
- XIII. 1. Pilate had caused a slaughter<sup>h2</sup> of some Galileans, who came to keep one of the festivals. (Compare Jos. Ant. XVIII. 3. 2.) This slaughter may have caused Pilate's rupture with the Tetrarch, xxiii. 12. Judas, of Galilee, headed an insurrection against the tribute to Rome, which, though apparently suppressed at once, was the latent cause of the war which ended in the fall of Jerusalem, Acts v. 37.
- 3, 4. They wished to make it a particular *judgment*, our Lord bids them consider it as a general

---

<sup>h2</sup> The literal sacrifice of prisoners *hostiarum more*, Suet. Aug. 15; Livy VII. 15, was deemed a great indignity on account of the axe; Florus, II. 5. (*Tollius, sive alius*, sp. Schweigh. ad Appian. Civ. I. 117.) Cf. Seneca de Clement. I. 9; Philostorg. VII. 4.

*warning.* “ He that hath promised pardon to thy repentance, hath not promised life till thou repent: make use of time, if thou lov’st eternity.” (Quarles). Persius, V. 66—72.—*πᾶς γαρ οὐτός γε ὁ ἐκ παιδὸς μέχρι πρεσβύτου χρόνος πρὸς τὸν πάντα ὀλίγος πού τις ἀν εἴη,* Plato Rep. X. 608. The day of death being virtually<sup>12</sup> to every man the day of judgment, see Clem. Rom. and Cyprian, apud Gresw. on Par. V. i. 442.—Siloam: (Gihon, 1 Kings i. 33) a spring east of Jerusalem, see John v. 2, ix. 7. The eighteen were most probably Jews, and possibly were confined for debt; the word may mean offenders generally, whether legal or political. Josephus records a massacre *at a sacrifice*, War, V. i. 3, and that many perished in the *ruins* of the temple, War, VI. iv. 6.

7. *καταργεῖ* :—“ desarts idle,” Othello, I. ii. *ignava*, Virg. Georg. II. 208.
8. The intercessor is our Saviour; the three years may typify the law, the prophets, and the Baptist, *or rather* the three years of his own ministry, one further chance being offered by the apostles.
9. The Greek has a beautiful abruptness arising from the speaker’s presentiment, that a disappointment even of this last and final effort to reclaim

<sup>12</sup> On the intermediate state, the reader will be gratified by a Dissertation *On the existence of the soul after death*, by R. C. Lond. Rivingtons, 1834, which might be recommended by the Author’s name and station no less than by its own merits. Wytttenbach examined, *Quænam fuerit veterum Philosophorum, inde a Thalete et Pythagora usque ad Senecum sententia de vita et statu animarum post mortem corporis*, Amst. 1783. qu.

the tree, was probably to be expected. (Mr. Greswell.) Similar aposiopeses, Ex. xxxii. 32; Dan. iii. 15; Iliad A. 135; Æsch. Agam. 497, 498; Thuc. III. 3; cf. xix. 2. Hermann's rule is, that  $\eta\nu$  with subj. expresses expectation of success,  $\varepsilon i$  with opt., utter uncertainty as to the result.

14. Ex. xx. 9, xxiii. 5.
16. Satan: Mat. x. 1; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Sam. xvi. 4.
19. On Mat. xiii. 32.
21. On Mat. xiii. 33.
22. On Mat. ix. 51.—Dedication: on John x. 22.
23. be they few that are saved?—On Mat. xx. 16.
24. *Seeking* is much less than *striving*,<sup>k2</sup> nor is it ever said that striving shall fail. To idle curiosity, our Lord never vouchsafes a direct answer, (John xxi. 21), neither does he ever work an unnecessary miracle.<sup>l2</sup> Here His reply states the *method* of attaining salvation, which is far more important than the *number* that may think proper to pursue it. See Abp. Whately's *Fourth Essay*, in his Peculiarities of the Christian Religion.

<sup>k2</sup> “To judge what ought to be done is one thing, and to will the doing of it is quite another --- The wishing of a thing is not properly the willing of it; though is too often mistaken by men for such: but it is that which is called by the schools an imperfect velleity, and imports no more than an idle unoperative complacency in,” &c. South's Sermon on 2 Cor. viii. 12, I. 257. 1823. *Perseverandum est et assiduo studio robur addendum, donec bona mens sit quod bona voluntas est.* Seneca Epist. 16. Compare Hooker's Eccl. Pol. I. 7. for *appetite* and *will*.

<sup>l2</sup> Thus, Acts xii. 10, St. Peter is left to himself so soon as he is in the street.

25. The master's rising to take his place at the banquet, was the signal for putting to the door, (on Mat. xxv. 10); a similar custom was rigorously observed in Scotland, (note to I. ch. viii. of *Old Mortality*, 1830.)
28. the weeping and the gnashing of the teeth: here alone used by St. Luke, occurs six times in St. Matthew viii. 12, &c. and expresses the sorrow and despair of men conscious of being for ever irretrievably excluded from positive happiness into positive misery; while, in this case, their aggravated rage and mortification may be understood from the note on Mat. iii. 9, as knowing the Gentiles enjoying their own forfeited privilege.
30. Gentiles and Jews; in heirship of the promises made to Abraham, &c.
31. From the epithet applied by our Lord to H. Antipas, it is possible that Herod, fearing to be embroiled with either the Romans or the populace, and not desirous to murder a second prophet, instigated the Pharisees to this; and they accepted the commission in hope, that, when Jesus passed into Judæa, the priests would contrive his death.
32. Heb. ii. 10.
33. That my ministry will not terminate just yet, and I die, not under Herod's jurisdiction in Galilee, but in Jerusalem. Grotius, Sir Norton Knatchbull, &c. understand an allusion to the power possessed solely by the great Sanhedrim, of putting to death false prophets.—to-day and tomorrow: cf. Gen. xxx. 2, marg.; Ex. iv. 10, marg.

35. Does not imply that they should ever see Jesus at all, but that in extremity of distress, they would be ready to accept any in the character of Messiah, as xvii. 22. (Doddridge). St. Chrysostom understands the conversion of the Jews, just before our Lord's final advent.

XIV. 3. answering : what was passing in his own mind ; and 5, what was passing in the minds of the malicious observers. See Whitby.

13. Plin. Ep. IX. 30.

15. This is dictated by sensual cupidity ; the ensuing parable intimates that what was counted upon in prospect would be neglected when come, . . . the rejection of the Jews, and admission of the Samaritans and Gentiles, . . . and, 24, that being *called* is not necessarily *per se* an advantage ; if the call be neglected or frivolously declined, it is rather the reverse, on 23. The parable is used in our Church's exhortation to the Lord's Table. See Bp. Pearson, VIII. t<sup>2</sup>. ; and St. John iv. 24, ix. 39, 41, &c. In the golden words of St. Bernard, *Tolle liberum arbitrium* (with the Manicheans), *non erit quod salvetur* ; *tolle gratiam* (with the Pelagians), *non erit unde salvetur.*<sup>m<sup>2</sup></sup>

<sup>m<sup>2</sup></sup> Augustine, *Si non est gratia Dei, quomodo salvat mundum ? si non est liberum arbitrium, quomodo judicat mundum ?*—“I hold man fallen to be the subject of predestination. I believe no man saved but by God's mercy : no man damned but by his own default.” Cited from Owen Feltham's *Resolves*, in Dr. Winchester's Dissert. on Art. XVII. p. 78, 1808. (This tract by Dr. Winchester, as republished by Archdeacon Churton, should be adjoined to the next edition of Dr. Townson's works. Bradford's papers, supposed lost, pp. 68. 75. 76, were recovered by Abp. Laurence, Oxford, 1819.)

Otherwise, says Bp. Hooper, in pref. to his Declaration of the X Cōmandements, 1550, God would require no more of a reasonable man than of a dead post.—See a sermon by Abp. King, repr. in last ed. of Abp. Whately's Bampton Lectures, and one by Bp. Horsley; Bp. Copleston's 'Enquiry respecting Necessity and Predestination,' 1821, with his further 'Remarks,' 1822; below on Acts xiii. 48, and consult Bp. Bull's Harm. Apost. II. xviii. 13.

17. bidden : in Mat. iv. 17.—sent his servant : (Gresw. on Par. III. 407, 409,) at the day of Pentecost, Acts ii.—streets and lanes : Judæa and Samaria, Acts viii.—highways and hedges : the Gentiles, Acts ix. See Gresw. on Par. IV. 354. 369. 373. 396.
18. consent : [γνωμῆς] or [παρατήσεως], on Mat. xxi. 42. All these were frivolous excuses, for the purchases were already made, and the marriage completed. In *three* excuses we have ALL the motives, viz. satisfaction of possessing wealth, cares of worldly business, pleasures of life, as viii. 14. (Gresw. on Par. III. 417. 482.)
23. These humbled ones requiring repeated assurances to credit that they can be really meant. St Augustine in the close of his life, too hastily inferred that actual compulsion is hence justifiable; for, unless Acts xxvi. 11, ἀναγκ. nowhere denotes force, (see Mat. xiv. 22; Prov. vii. 21; Thuc. VIII. 41); it resembles our *press*, *cogit*, Hor. Ep. I. ix. 2. Our Translators were unfortunate in using the word which they had already adopted in Mat. v. 41; but their sense of "compel," may be warranted here by *Alexander* - - - *ca-duceatores qui ad pacem eos compellerent misit.*

Q. Curt. IV. 2. 15. Cf. Henry More's *Apology*, ch. viii. 1664.<sup>n2</sup>

26. hate, i. e. do not prefer me to, Mat. x. 37 (compare Gen. xxix. 31; Deut. xxi. 15; Rom. ix. 13). The renuntiation afterwards required, is no more than to be ready so to do, rather than be guilty of undue compliances.

27. On Mat. xvi. 24.

31. See various classical passages in Grotius.

34. salt : on Mat. v. 13.

XV. 7. Innocence is better than Repentance, for the latter pre-supposes the loss of innocence ; but rejoicing may be greater over the recovery of a thing lost, than over what is many times more valuable, yet has never caused anxiety by being missing. “ He is a happy man that hath a true friend at his need ; but he is more truly happy

<sup>n2</sup> To all who sincerely respect the high and sacred cause of Principle, the ensuing note will be its own excuse. During the interregnum, six thousand—or more than half—of the clergy lost their benefices for conscience' sake ; of the ministers by whom the vacancies were filled, two-thirds at the Restoration, made no difficulty of retaining the preferment. Unless any one shall choose to maintain that, contrasted with the conduct of their 4,000 brethren, the virtue of the “ 2,000 ejected ministers ” is the more meritorious,—whatsoever praise is bestowed upon the latter, must be shared by the 6,000 ejected under the usurping government, and by the very learned and exemplary body of “ non-jurors ” after 1688. History records no instance of more heroic disinterestedness than these last displayed,—for Hickes, and Law, and Leslie, knew no compromise with Popery.

The impression which the word PRINCIPLE should never fail to make, is sadly weakened when we talk of the principle of the screw or any other mechanical power, of the pickpocket's principle, &c.

- that hath no need of his friend." Warwick's *Spare Minutes*, 1637.
- 8. Beza delights to note how Pope Gregory, &c., ignorant of Greek, were misled by the error of *evertit* (for "everrit") in the Vulgate.
- 12. ἐπιβαλλον : see Gresw. on Par. III. 499. By the Gentoo code, a father cannot resist such a demand. Younger children, Deut. xxi. 17, had only half the portion of the eldest born. Jos. Ant. IV. 8. 23.
- 13. far country, i. e. the Gentiles (Eph. ii. 13, 17, 19 ; Col. iv. 5 ; 1 Thess. iv. 12 ; Acts ii. 39), wandering from God, and in idolatry, 30.—Ps. lxxiii. 27, LXX.—substance : moral and spiritual light, religious, social, and personal. See Gresw. on Par. III. 571, 572, 575, 580.
- 15. The most degrading occupation in Judæa. In Egypt, swine-herds were utter outcasts, Herod. II. 47.
- 16. husks : of the carob-tree, says Bochart ; called also *St. John's bread*, from a notion that the Baptist lived upon it in the wilderness.
- 22. robe, ring, shoes : could be worn by no slave, he is therefore shewn to be reinstated ; and fully, since *the best robe* is ordered. See Gresw. on Par. III. 519.
- 23. Isai. xxii. 13.
- 24. dead : Eph. ii. 1, v. 14; Rev. iii. 1 ; and Gresw. on Par. III. 522.
- 27. safe and sound : may refer to " coming to Himself," 17 ; turning from his evil courses.
- 28. Denotes both the Pharisees' murmuring at his condescension to the publicans, and the jealous indignation with which the Jews would witness the Gentile admission.

- XVI. 3. dig : being set over husbandmen only, the steward may be supposed skilled in no other handicraft. (Lightfoot.)
4. *ab actu summotus* [fuero]. Tertull. adv. Macion. IV.
8. and *his* lord commended : *laudas heros qui fallunt?* CHREMES. In loco | *ego vero laudo*. Ter. Heaut. III. ii. 26. “The Scripture doth sometimes title things, not as they be really in themselves, but as they be in men’s apprehensions, or to men’s purposes, as *foolishness*, 1 Cor. i. 21, *good*, 2 Sam. xvii. 14.” Lightfoot’s Harm. IV Evang. upon John i. 21.—generation : as such, *i. e.* with regard to themselves and with regard to their fellow-men, Gen. vi. 9. (Schleusner’s “in their conduct of life” is quite devoid of authority ; it might be “the men of the world with respect to the world.”) See Gresw. on Par. IV. 50. The men of the world<sup>o2</sup> are more provident to secure the things of this world, than those acquainted with religion are to secure the things of the world to come. See Dr. Cheyne,<sup>p2</sup> and the MM. de Port-Royal, in Seward’s *Anecdotes*, II. 342. 1798.
9. mammon of unrighteousness, *i. e.* earthly treasure, (cf. Gresw. on Par. IV. 68); opposed, 11,

<sup>o2</sup> Cf. the use of *sæculum* in Tac. Germ. 19. It is used as we say *the Age*, in Livy III. 20; introduced first perhaps in Plaut. Trinum. II. ii. 6.

<sup>p2</sup> Cheyne’s prescription is in Boswell, IV. 165, 1835. “To neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day : nor to mind any thing that my secular obligations and duties demanded of me, less than if I had been ensured to live fifty years more.”

to the true treasure in heaven. Acquire friends in this life by proper application of your wealth, so that, on the expiration of your stewardship, ye may be welcomed above to the possession of true riches, (cf. Gresw. on Par. IV. 73). There is the same opposition to riches so called in the estimation of erring mortals, and between our transitory tabernacle and the eternal mansions of heaven. See Bp. Jebb, 249. Mammon, a Syriac word for wealth, is personified in Mat. vi. 24.—they may receive you : should perhaps be rendered, “ye may be received,” as vi. 38, xii. 20 ; but reference is made to 4 above.

10. least : *i. e.* worldly treasure.—much : *i. e.* the invaluable treasure which will remain your own, 12, for ever. See xix. 17 ; Mat. xxv. 21.
12. another's ; *Vitaque mancipio nulli datur, omnibus usu*, Lucr. III. 984 ; Eur. Phœn. 555.—your own : *i. e.* in perpetuity.
13. hold to : *i. e.* be more attentive to, and neglect the other. See Bp. Jebb, 336.
15. All mere external observances are odious in God's eye.
16. On Mat. xi. 12.—every man : *i. e.* ANY man (as Mat. xix. 3, and *πανοῦργος*, *a person that will do any thing*) if he only repent, whether Jew or Gentile, pushing aside the temptations of the world.
17. On Mat. v. 18.
18. The coherence of this verse is not obvious. Tertullian imagined it to be suggested by the mention, 16, of the Baptist's name (Mat. xiv. 3) ; and that the subsequent parable, which exhibits the true value of selfish wealth, was to contrast the

present situation of his murderer and himself. Others make it illustrate 17, while some licence was allowed by Moses, the Gospel code is more refined.

21. Isai. i. 6.
22. With Abraham, was a Jewish expression (as “the garden of Eden,” in and after the time of Esdras, perhaps from their becoming acquainted at Babylon with the heathen Elysian fields, xxiii. 43) for the spot whither the souls of the just are conveyed. See Campbell’s Prel. Dis. VI. ii. 20; but sitting next to Abraham (on John xiii. 23) “signifieth a great eminence of place and comfort.” Jer. Taylor. It deserves notice that Dives recognises Lazarus; and though Abp. Tillotson holds that a certain inference cannot be always drawn from the subordinate traits of a parable, see Townson, I. 193.
23. We learn from Dives’ situation the danger of *neglecting duties*, Deut. xv. 7, 8, for we have no ground to suppose his luxuries unjustly acquired, or profligately squandered; see too Mat. xxv. 41, and what befell the foolish virgins, *ib.* 11. The servant who hid his single talent is styled “wicked,” xix. 22, which shows that we are accountable for our meanest advantages. James iv. 17. We find reward apportioned to improvement, comparing Mat. xxv. 20—23 with Luc. xix. 17—19.
24. Abp. Tillotson, serm. 73, notes this to be the sole passage to countenance invocation of saints; and, if it prove any thing, it proves that such invocation is vain. The foolish virgins’ application to the wise has been as improvidently pro-

duced as warranting indulgences,<sup>q2</sup> and (in the teeth of Hilary) works of supererogation.

29. See Bp. Atterbury's sermon.
30. Nay, *I know that them they will not hear*, but, &c.
31. So did the Jews reject the testimony of the Resurrection, which, however, was not stronger than the already recorded word of God.

XVII. 1. 1 Cor. xi. 18, 19. On Mat. xviii. 6.

4. On Mat. xviii. 21.—Not merely dismissing irritation, but replacing the previous affection; and to obtain this, *a brother's repentance* is indispensable. Herein lies the distinction from Mat. v. 44.
5. Probably on failing in some miracle, Mat. xvii. 20.
6. sycamine: mulberry, Theophrastus 5, and Dioscorides, I. 182. Some consider it the same with "sycamore," xix. 4, i.e. the Egyptian fig, whose leaves are like the mulberry, but bearing, seven times in the year, a cloying fig-like fruit growing from the trunk. Dr. Shaw notices its wide-spreading roots. From the neglected state of cultivation it is now scarcely found in the *interior* of Palæstine, Hasselquist, 260; see also Sir Thos. Browne's *Obs. on Plants mention'd in Scripture*, § 36. Dr. Sibthorp, in Walpole's *Memoirs on Turkey*, 1817, states that in Maina the *white* mulberry tree is called *μούρια*, and the *black* *συκαμίνια*.
7. *Even then ye are not to vaunt yourselves*, for, &c.
9. i. e. I think he wont.

<sup>q2</sup> John Tetzel received a practical lesson in his own person. After selling to some German Baron a blank indulgence, the purchaser waylaid the commissary, beat and rifled him; adding that for this it was that he had applied to him before.

10. unprofitable, i. e. can claim no merit, *Vitari denique culpam* | *Non laudem merui*, Hor. ad Pison. 267, 268. *Exiguum est ad legem bonum esse*, Seneca. Work is understood as conveying a right of debt, but Grace as conferring something to which there is no claim by right of debt; so that what is conferred by the one cannot be ascribed to the other. Now we are so far from being able to establish any claim of our own, Rom. xi. 35, that our utmost endeavours fall short of an adequate return for the infinite blessings which we already enjoy. On xix. 16. “Thinke not thy love to God merits God’s love to thee: his acceptance of thy duty crowns his owne gifts in thee: Man’s love to God is nothing but a faint reflection of God’s love to man.” Quarles *Enchir.* Cent. III. §. 95, 1658. See Whitby and Grotius.
11. Perhaps from Ephraim (John xi. 54), with Samaria on the right hand; otherwise Samaria and Galilee must be mentioned in the order of their proximity to Jerusalem, as are Bethphage and Bethany, xix. 29; Marc. xi. 1; cf. on Marc. iii. 8.
12. leprosy: this hideous disease is happily extirpated in Europe, by the improved diet and cleanliness of dress and person which extend from prince to peasant. In the XIVth century, France contained 2000 lazar-houses, one being for noble, and one for royal blood. In Scotland, it killed Robert Bruce; and in England, Henry IV. Clad in a shroud, at the church-steps, the service for the dead was read over the leper, who was consigned to a wretched hovel, after being sworn to touch no running-stream, to speak to

- no children, and never to go forth without a clapper to give notice of his approach. On v. 12.
14. Tertullian thought that our Lord here condemned Gerizim, but (if nothing more passed) a Samaritan would hardly understand Him so ; and we shall better understand it of the *respective* priests, Jewish and Samaritan, unless it can be shown that more priests than one attended in the Leper's room at Jerusalem.
17. The Samaritans (who professed to be descended from Joseph, Jos. Ant. XI. 8. 6) were regarded by the Jews as aliens, after the Return from captivity ; and the Jews still call them Cuthites (a word applied also to Christians), 2 Kings xvii. 24 ; Jos. Ant. IX. 14. 3, X. 9. 7.—See on Mat. x. 5.
21. within you : The “ among ” of the margin is totally unauthorized ; ποταμῶν ἐντὸς ἀδιαβάτων Xen. Anab. II. 1. 11, certainly does not warrant it. Unless we understand the meaning to be “ now hemmed in by you (John i. 26) *without your noticing it*,” “ you ” must apply not to the Pharisees, but to the subjection of *will and affections* in mankind generally, with which cf. οὐκ ἐντὸς ὁν, Demosth. contr. Phorm. 913.<sup>r2</sup>

<sup>r2</sup> So ἀπιστίαν 'ΕΝ σφίσιν, Appian Pun. 134 ; and—  
 μάτην δ' ἔχω βοείην  
 τὶ γὰρ βαλώμεθ' ἔξω,  
 μάχης ἔσω μ' ἔχούσης ;

—*Anacreontica* (cf. early lines of Troilus and Cressida.)

--- my shield

Useless no defence could yield ;  
 For what boots an outward screen  
 When (alas) the fight's WITHIN ?

—T. Stanley's “ Translations,” 1651.

22. *i. e.* will yearn in your trials to have him again with you as now.
23. Gen. xlvi. 38, and Ex. iv. 23, exhibit an ellipse of the conditional or hypothetic particle.
24. On Mat. xxiv. 29.
25. This obscure allusion is the only one given to mixed hearers.
29. ἔβρεξε scil. Κύριος, Gen. xix. 24, Θεὸς, Gen. ii. 5. Conf. Schweigh. ad Herod. IV. 151, et in Lex. Herod. *voce νέαντος*. The sending of rain was never attributed to any but Jupiter himself.
31. On Mat. xxiv. 17.
32. Gen. xix. 26.
33. By staying in Jerusalem and abjuring Christianity.
35. On Mat. xxiv. 41.
37. Job xxxix. 30. Aristot. Hist. An. IX. 32; *like eagles upon a carcase*, Al Wakidi in Ockley's Hist. I. 190. 1757. Thus in the course of the war 50,000 perished at Alexandria; at Cæsareia, 10,000; at Bethshan, or Scythopolis, 13,000; at Damascus, 10,000; at Jotapata, 30,000.—Mat. xxiv. 28.

XVIII. 1. The same subject with xi. 5, &c.

5. ὑπωπιάζω has the same origin with *bore*, “planting a borer,” being a slang phrase for inflicting a heavy and direct blow on the face.
6. See xi. 13.
7. bear long with them: *i. e.* appear to tarry in answering their prayers, Eccl. xxxiii. 32. xxxv. 18. (2 Pet. iii. 9, does not so well apply.)—speedily: *i. e.* suddenly, Ps. lxxiii. 18, 20. Cf. 2 Pet. iii. 3, 4.
11. Isai. lxv. 5.—having taken his stand by himself: ὑποχωρήσας πρὸς ἐαυτόν, Jos. Ant. X. 10. 3: be-

low xxiv. 12 (where see Wetstein), *chez lui*; and πρὸς ἑαυτοὺς, John xx. 10 = *Ad se quisque vago passim pede discedebant*, Catull. Pel. et Thet. 278. *Eamus ad me*, Ter. Eun. III. v. 64; εἰς τὴν Λαδίαν, Acts xvi. 40. From the opposite à fratre, Ter. Phorm. V. i. 5; Heaut. II. ii. 6, Valckenaer construes Luc. v. 8 “e navi meā.” —Markland mistakes in finding any emphasis in the ó before τελώνης; were it omitted, the meaning would be, “or even a publican, as this fellow is.”

12. twice a week: Lightfoot, H. H. on Mat. ix. 14, says that Moses went for the second Tables on *fifth*; and descended, God being appeased, on the *second* day of the week. Cf. Gresw. Suppl. Diss. 481. The early Christians fixed fasts on Wednesday and Friday, for Christ's betrayal and crucifixion. Whitby here and on Mat. xxvi. 14.
13. afar: *i. e.* at the most remote extremity of the court.
14. The authority with which our Lord delivers himself is well noted by Mr. Greswell (on Par. IV. 264.) Comparison in Hebrew often conveys a negative, Gen. xxxviii. 25; 1 Sam. xxiv. 17. The foregoing parable throws no little light upon Gen. iv. 3—5, where Cain brings his acknowledgement of God's bounty, like the Pharisee, but no admission of his own wretchedness.<sup>52</sup>

---

<sup>52</sup> The remarkable injunction of sacrifice—which even at that early period was the stepping-stone to all the foulnesses of heathendom—when every possible demarcation was enacted to protect the chosen people from contaminating intermixture, is in itself a very considerable argument for the Divine origin of

15. See on ix. 51. He was now advanced beyond Jordan, Mat. xix. 1, 13; and above xvii. 11.
  16. Compare the beginning of Mat. v.—On Mat. xviii. 3. xix. 14.
- 

Sacrifice. The parenthesis in Lev. xvii. 11, does not import that God then *first* appointed blood for atonement; it may be traced in Gen. ix. 4, and, very probably, was first taught at the very moment of its first necessity. Indeed, as we cannot imagine our first parents licensed to slay animals merely for their skins (and Noah was the first permitted to eat flesh), Dr. Kennicott not unreasonably concludes that the “coats” (Gen. iii. 21) were stripped from the first sin-offering—the needs of the inner and outward man, being at once cared for. That Abel’s was not the very first, may be gathered from its incidental mention, and from the technical expressions “firstlings” and “fat.”

Had Sacrifice been a mere device of man’s invention, we cannot think that God, holy and jealous, would have ordained, through Moses, observances at which the more humane and considerate Gentiles revolted, so that the unknown writer of [Plato’s] Epinomis, 985, fairly owns ὡς περ δύδ’ δν δυνατὸν εἰδέναι τὴν θνητὴν φύσει τῶν τοιούτων πέρι. (Cf. Abp. Magee, No. LIV.) Moreover, the One great expiatory sacrifice of “the *Lamb slain before the foundation of the world*,” was already foreordained in the Divine counsels; nor, looking at the whole course of their evolution and developement, can we doubt that THIS was prospectively symbolised by the multiplied offerings, which could not but impress on individuals a constant feeling of positive unholiness and conventional purity; in which, too, as essentially prophetic, a more vivid representation was indispensable, directing the attention retrospectively to the doom of death passed at the Fall, prospectively, to a wonderful deliverance; just as the present transmutation of the rite into a spiritual offering of prayer, repentance, thanksgiving, and charity, conveys to us assurance that “death is swallowed up in victory”—since what to the Jew was hope, is to us history; the retrospection, which to him was of misery and abasement, is to us of great joy; the prospect, which he viewed as a dim and indefinite speculation, we see bright and glorious as of old.

19. good: see Mr. Vogan's third Bampton Lecture, p. 91.
20. On Marc. x. 19.
- 25, 27. On Mat xix. 24, 26.
26. καὶ: on Marc. x. 26.
35. (Mat. xx. 29). May not εἰς Ἰεριχὼ belong to ἐκάθητο, as Marc. xiii. 3, and ἐγγίζειν mean *to Jerusalem*, as xix. 37? For, in the first place, beggars would prefer stationing themselves on the *Jerusalem* road, on account of the numerous passengers (on x. 31); and in the next, while in Mat. and Marc. Jesus enters Jericho with only the Twelve, Luke's "multitude," 36, would easily attend His quitting it.<sup>12</sup> . . . With regard to Grotius, Le Clerc, and Schleusner, it may be observed (besides Campbell's remark that the *dative* would in that case be necessary) that ἐγγὺς εἶναι itself is used, xix. 11.—Mr. Greswell espouses the old ingenious solution, that there were two separate individuals, one on each side of the town, the first being in St. Luke, and the second in Mark x. 46, while St. Matthew, xx. 30, combines both; this leaves the *Twelve* and the *multitude* unreconciled. Macknight furnishes another hypothesis that, after the sacking of Jericho (Josh. vi. 24. 26, whose curse was revered for five hundred years, till Hiel, 1 Kings, xvi. 34; 2 Kings ii. 18—22) a new town arose

<sup>12</sup> Just as these sheets are going to the printer, I find myself anticipated, so far at least as concerns ἐγγίζειν εἰς Ἰεροσόλυμα, by Markland. When it occurred to me, I had seen not the slightest allusion to it; nor did I till within these few weeks open Markland's notes.

not far from it, 2 Sam. x. 5; and that thus from Hiel's days there was an old and a new town (Jos. War, IV. 8. 3.) near together; and that, therefore, the miracles might occur on quitting the one and entering the other. Abp. Newcome thought our Lord might have gone out of Jericho during his visit, and have returned again; nor does xix. 1 *necessarily* mean that He passed straight through without any tarriance. It does not appear why, had a similar cure been wrought so recently, Bartimæus should be rebuked for his solicitation.

### 38. Son of David : On Mat. ix. 27.

XIX. 1. should perhaps be rendered, “a chief among the publicans, and that a rich;” but the precise nature of his pre-eminence (on Mat. v. 46) cannot be determined, nor whether there was one or many. Bp. Middleton refers to Grævius ad Cic. Fam. XIII. 9; the portion of the note referred to is not preserved by Olivet, who however gives a few lines omitted in Verburg’s excellent quarto.<sup>u2</sup>

### 4. On xvii. 6.

<sup>u2</sup> It is somewhat singular that this beautiful and most commodious edition (1724) has never been republished with the obvious improvements. Vol. I. contains *Indices*, *Fabriey’s Ciceronis Historia*, *Schotti Cic. a calumniis vindicatus*, and the *Rhetorica* (to which should be added Moser’s ed. of the *De Republica*, Franc. 1826, and Jacotius de Philosophorum Doctrina, Oxon, 1769); Vol. II. the *Orationes*; Vol. III. the *Epistola*, with *Corn. Nepos’ Life of Atticus*; Vol. IV. the *Philosophica et Fragmenta*. (An useful little table, exhibiting the letters in one series, was printed at “London, for John Taylor, 1829.” When reprinted, another of the actual arrangement should be added for facility of consultation.)

8. wrongfully by pretence of law : Eccl. iv. 1. v. 8, (Heinsius)—restore, *i. e.* engage to restore, to which *σήμερον* refers. (Grotius). Extortion, when proved, was so punished by the Roman law. By the Jewish, in voluntary restoration, an additional fifth was required, Lev. vi. 2—5 ; if the property was found in the person's possession, its double, Ex. xxii. 4. The highest was when discovery or identification was made more difficult, Ex. xxii. 4; 2 Sam. xii. 6. (Doddridge considers “sevenfold,” Prov. vi. 31, proverbial to express abundant satisfaction). Had Zacchæus, after giving half to the poor, stripped himself of the last farthing, he could not have made this restitution, supposing his unjust gains *exceeded* an eighth of his possessions. Abp. Tillotson’s Serm. 170. However, here is nothing to imply that Zacchæus felt guilty of extortion by false allegation ; any thoroughly conscientious man might say the same.
9. On xx. 19.—salvation come : refers to the preceding verse.—son of Abraham : his name is purely Jewish, Zaccai, Ezra ii. 9.; Neh. vii. 14. For ἀντὸς = “the master” (as Irish servants designate the head of a family), see Hemst. ad Aristoph. Plut. 965; Plat. Protag. 314; αὐτὸς ἐστι, Marc. xiv. 44.
11. added : a Hebraism, see Isai. vii. 10. marg. (*καὶ προσέθετο Κύριος λαλῆσαι* LXX.), and below, xx. 11; Acts xii. 3.—They might infer, from His preceding words, that He was now going to assume His kingdom at Jerusalem ; their reward, however, was to be in God’s good time.

12. (=βασιλητὸς τιμῆν, Hesiod Theog. 462; Athen. XV. 702). When Archelaus (as his father before him, Jos. Ant. XIV. 14. 4, XV. 6. 6.) went to Rome for investiture, his request had been opposed by a deputation of fifty from Jerusalem, who prayed rather to be permitted to use their own laws under a Roman governor, Biscoe, 170. 1829; on his return successful, he took sharp revenge; indeed, before setting out, he had slain 3,000 for a tumult, Jos. Ant. XVII. 9. 3.—The application is to Christ's Ascension, the return being the destruction of Jerusalem and the Advent to Judgment. Consult Gresw. on Par. IV. 478. 482. 492. 507. 513.—λαβεῖν: on Acts iii. 21.
16. He pleads no merit of his own industry. 1 Cor. xv. 10.
17. So οὐσία may be supplied, Æsch. Sept. Theb. 1053, as Agam. 1670; (*est egens* may perhaps be quoted from Hor. Od. IV. viii. 10). ἵσθι ἀνόητος ὅν, Xen. Anab. II. 1. 13.
22. wicked: *Punitur servus, non evensor ad perendum, sed piger ad erogandum: quid exspectare debent qui cum luxuriam consumserunt, si damnantur qui cum pigritiam servarunt?* August. Ps. 38.—knewest: not that his lord admits it to be true, but he convicts the servant, even on the latter's own argument.
25. The servants seem to think that it needed not be given to one who had so much already; but thus the *exceeding* reward of the good is intimated.
28. On Marc. x. 32.
29. On Marc. xi. 1, 2.
37. nigh, i. e. to Jerusalem.—descent: 2 Sam. xv.

- 30.—works : especially the revivification of Lazarus, John xii. 17.
38. i. 32 ; ii. 14 ; Ps. cxviii. 26.
42. Salem means “ peace,” Heb. vii. 2.—*εἰ* : *εἰ ο λαός μου ἡκουσέ μου*, Ps. lxxx. (lxxxi) 13. According to Matth. Gr. Gr. § 617, 4. 1832, *εἰ γάρ*, for *utinam*, is more commonly used when the fulfilment is possible, *εἴθε* when impossible. The *γάρ* is sometimes omitted. Matthiae most correctly remarks that the *εἰ* strictly retains its sense of *if*, and we must supply an omitted apodosis, *καλῶς ἔχει, καλῶς ἀν ἔχοι*, or the like, of which Luc. xiii. 9. is an obvious example. See also xxii. 42 ; Josh. vii. 7 ; Job vi. 2. Thus though *εἰ utinam* is usually followed by the optative,<sup>x2</sup> there can be no difficulty in finding an apodosis with the indic.
43. Isai. xxix. 3. In the fifth year of the siege, Titus completely enclosed it with a wall 39 stadia in length, the city's periphery being 33 stadia. Jos. War, V. 12. 2. Titus confessed that the city could only have been delivered by the Deity into his hands, War, VI. 9. 1.
44. On Marc. xiii. 2.—visitation, *i. e.* my presence to offer salvation ; Tertullian understands it of the interval between Tiberius and Vespasian.
45. On Mat. xxi. 13.
46. Isai. lvi. 7 ; and Jer. vii. 10, 11.
48. were very attentive to : *literally* hung on, Apoll. Rhod. I. 512 ; Ov. Heroid. I. 30 ; AEn. IV. 79 :

---

<sup>x2</sup> *Εἰ γάρ ὡς ἐμοὶ γένοιτο χεῖρα Νεοβούλης θίγειν,* Archiloch. Fr. 25 ; Iliad, Ω. 74 ; Pind. Pyth. I. 87 ; Aesch. Prom. 158 ; Soph. El. 1418.

Pope's Epistle to Lord Cobham, 184; (Sil. Ital. VI. 565, *pendent ex ore loquentum*, means rather as the passages cited on xii. 29).

- XX. 1. The days subsequent to His entry on the Monday. On Mat. xxi. 12.—gospel: *i. e.* glad tidings that Messiah was at hand.
15. On Mat. xxi. 33.
  16. On Mat. xxi. 41.
  17. Ps. cxviii. 22; Isai. xxviii. 16.
  18. On Mat. xxi. 44.
  19.  $\pi\rho\circ\zeta$  here = exactly the English “at”<sup>22</sup> (as, possibly, John x. 35; cf. Marc. xii. 12.) It is used merely for *concerning, touching*, xix. 9; Heb. i. 7, iv. 13, xi. 18; as is  $\epsilon\iota\zeta$ , Acts ii. 25.
  20. spies: *rather* suborned persons.—just, *i. e.* scrupulously conscientious, anxious not to err from the line of duty. *Totius autem injustitiae nulla capitalior est, quam eorum, qui cum maxime fallunt, id agunt, ut viri boni esse videantur.* Cic. Off. I. 13.—governor: Roman procurator.
  21. acceptest: *i. e.* unduly favourest. See on Mat. xxii. 16, 17, 21.
  28. On Mat. xxii. 24.
  34. marry: *i. e.* as husbands.—are married: *i. e.* as wives, 1 Cor. xv. 34.
  36. die: therefore the reason which obtains on earth, exists no longer in heaven.
  37. On Marc. xii. 26.
  38. unto him: Rom. vi. 10, xiv. 8. The clause is inserted by St. Luke as obviating the gentile no-

<sup>22</sup> The Scottish, or North-country, *at*—speer *at*, ask *at*,  
*To ask one question at the sprite* (Marmion, iii. 29.)  
—would be *παρά*.

- tion, that after death men became subject to a new dominion; *AEn.* XI. 51. *Townson*, I. 99.
42. On Mat. xxii. 43.
47. 2 Tim. iii. 6.—*ἐν προφάσει πλεονεξίας*, 1 Thess. ii. 5. XXI. 1. On Marc. xii. 41, 44.
5. gifts: *immensa opulentiae templum*. Tac. Hist. V. 8; Jos. War, V. 5. 4.
7. they: Peter, Andrew, James, and John, Marc. xiii. 3.
- 8, 9. On Mat. xxiv. 5, 6.
- 10, 11. On Mat. xxiv. 7.—sights: Jos. War, VI. 5. 3, mentions many portents, among which that of the son of Ananus, is the most striking, and probably the most true, for of the rest some may be thought adapted to his gentile friends. (Ov. Metam. XV. 782—802.) See also Tac. Hist. V. 13; Lightfoot's H. H. upon Mat. xxvi. 3; Gresw. on Par. V. i. 266.
12. On Mat. x. 17.—Acts iv. 6, 7, v. 40, viii. 3, vi. 12, vii. 58, xii. 2, xxv. 6, 23.
13. *i. e.* be an opportunity for your testifying the truth.
15. I : the Holy Ghost, Marc. xiii. 11.—Acts vi. 10.
16. On Mat. xxiv. 10, x. 34.
17. *i. e.* as being Christians.
18. A proverbial expression, Acts xxvii. 34; 1 Kings i. 52.—Providence will still keep watch over you, see xii. 7; Mat. x. 29.
19. By enduring patience, your lives or souls can alone be saved. Compare Mat. xxiv. 13; Marc. xiii. 13.
- 20, 21. On Mat. xxiv. 16.—it: may refer rather to Jerusalem than to Judæa, see Mat. xxiv. 18. Judæa is distinguished from Jerusalem, John iii. 22; 2 Macc. i. 10; Acts x. 39.

24. On Mat. xxiv. 21.—trodden down : by Romans, Saracens, Franks, Mamalukes, Turks.—times of the Gentiles : Rev. ix. 2 ; Rom. xi. 24—26.
26. looking after : apprehensive of.
27. Dan. vii. 13.
28. redemption : from the malice of the Jews, see 31.
35. snare : as suddenly and completely as a net or trap envelopes animals, Isai. xxiv. 17 ; 1 Thess. v. 3.
36. stand : *i. e.* not be involved in the general destruction of the unfaithful, see Rom. xiv. 4.
37. nights : Saturday to Wednesday, both inclusive, He slept at Bethany.
- XXII. 1. It was to come in two days, Mat. xxvi. 2.
2. *i. e.* their fear of the populace restrained them from inconsiderate violence.
3. On Mat. xxvi. 6.
4. captains : not Roman, but the Jewish captains of the temple-guard, whose chief ranked next to the high-priest, 52, and Acts iv. 1 ; 2 Kings xxv. 18.
6. without tumult, MARG. The Auth. Vers. has “in the absence of the multitude,” see Acts xxiv. 18.
7. The unleavened bread began the day before the feast-day, see on Mat. xxvi. 17.
12. On Marc. xiv. 15.
14. On Mat. xxvi. 20.
15. with desire : *i. e.* heartily (*ἐπιθύμησεν ἐπιθυμίαν*, Num. xi. 4, LXX. cf. ad Aristoph. Plut. 10. 517.) probably the same feeling with xii. 49, in order to convert the Legal into the Evangelic commemoration. See on John xiii. 1 ; Mat. xxvi. 17 ; *ut laudetur laudibus*, Plaut. Captiv. II, iii. 62 ;

Acts iv. 17, v. 28; John iii. 29. Compare on  
Acts vii. 34.

16. Until that which the paschal sacrifice prefigures, is accomplished.
17. The first cup, and 20 perhaps the third. 1 Cor. x. 16.<sup>y2</sup>
19. On Mat. xxvi. 26.—*τοῦτο ποιεῖτε*: it may be answered to the Romanists, that *facere victimam*, is not Latin, it must be *victimā*, (*subaudito sacra*) and it assuredly would not be Greek. Cf. 1 Cor. xi. 25.—*ἐμὴν ἀνάμνησιν*: Blomfield Gloss. Prom. 396.
20. cup: i. e. its contents, as *κρατῆρ' - - - - εκπίνει*. *Æsch. Agam.* 1368; *hausit spumantem pateram*. *Æn.* I. 738.
22. determined: i. e. in prophecies, see the fathers in Grotius.
24. was, or perhaps had been, Mat. xx. 25; Marc. x. 42.
25. Benefactors: so Ptolemy *Euergetes*, Antiochus, Demetrius, &c.
26. doth serve: Jesus had washed his disciples' feet, John xiii. 4—17.
28. temptations: Heb. iv. 15.
31. desired: see Job i. 12.—sift: Amos ix. 9; Eccl. xxvii. 4.
- 32, 33. See 2 Sam. xv. 20, 21.—converted: recovered from the fall which awaits thee.

<sup>y2</sup> The Talmud, Berachoth viii., mentions that Schammai's followers bade the master bless first for the wine, while Hillel's bade him bless first for the meat. Bp. Pearce (Letter II. to Waterland,) thinks that our Lord here conformed to both, and refers to Godwin's Moses and Aaron, III. 2; and Fagius ad Deut. viii. 10.

34. this day : the Jews counted from six P. M.
35. sent you : ix. 3, x. 4.
37. Isai. liii. 12. The predictions respecting me will have their fulfilment.
38. One was Peter's, John xviii. 10.—They understood our Lord literally, (he meant to prepare them to expect very different reception after his death); he does not undeceive them, but uses a phrase resembling our *very well* (Aristoph. Ran. 508. *benigne*, Hor. Ep. I. vii. 16, 62) either implying a negative or discontinuing the conversation. The train of thought is continued, John xiv. 1.
39. disciples : except Judas, John xiii. 30.—temptation : *i. e.* that ye may not fail.
40. place : Gethsemane, on Mat. xxvi. 36. The direction given to their prayers, beautifully intimates our Lord's consciousness of the struggle which HE was to undergo.
41. stone's cast : Ov. Metam. IV. 708.—To be calculated not from *the three*, Marc. xiv. 35, but from *the eight* left nearer the entrance. Mr. Greswell.
42. or, Oh, that thou wouldest remove --- me!—on xix. 42. Cup : *i. e.* not *death*, but *the tortures* of the death impending. The Agony could have no embitterment of remorse or of despair. Isai. liii. 9, 10.
44. Aristot. Hist. An. III. 19. [Galen] de Util. Respir. In the fatal illness of Charles IX. of France, blood gushed through every pore ; and Thuanus, IX. 1, narrates of the governor of Monte-Maro, treacherously decoyed by Maggi and the bastard of Saluces, and menaced with death for refusing to betray his trust, *observatum, tam indignæ*

*mortis vehementi metu adeo concussum animo eum fuisse, ut sanguineum sudorem toto corpore funderet.* See Bartholinus *de Cruce*, IV., and Burton's *Testim.* I. 382.—Heb. ii. 24.

45. *Primo cura, dein, ut ægrum animum solet, somnus cepit.* Salust. Jug. 71; Odyss. μ. XVI. 311.
49. *εἰ: so voluto | Si valeam meminisse,* Virg. Ecl. IX. 37; Luc. xiii. 23; Acts i. 6, xix. 2. Odyss. A. 158.
50. one: Peter, on Mat. xxvi. 51.
51. Jesus' words may be either to the disciples (Be content; let it rest as it is; enough already;) to stay violence on their part,—or to the new comers, that they should allow him to touch Malchus' ear, John xviii. 10. The latter supposition does not involve any want of *ability* to free Himself; it rather expresses how perfectly his magnanimous self-submission to what was now come, had subjected his *will*.
53. your hour: *Perge, age; fer gressus: dexter Deus;* horaque nostra est. Sil. Ital. XII. 193. —power of darkness: Col. i. 13.
55. they, *i. e.* the servants.
59. Peter's denial, on Mat. xxvi. 71.—Galilæan: on Mat. xxvi. 73.
60. sayest, *i. e.* meanest.—cock: on Mat. xxvi. 34.
64. blindfolded, *literally* veiled; on Marc. xiv. 65.
- 67—70. Our Lord's declining the first question, may have been to avoid encouraging their mistaken notions. For the rest, see Bevan's *Vindication*, 245.
70. On Marc. i. 1. and Mat. viii. 20, xxvi. 59.
- XXIII. 2—4. St. John, xviii. 36, explains Pilate's

light answer to so grave a charge; Pilate moreover might remember Zeno's philosophy, Hor. Serm. I. iii. 124. &c. Diog. Laert. VII. 122.

6. Galilee was named not without malicious intent, on xiii. 1.
7. Herod : H. Antipas, come to the Passover, (for that he was not fond of Jerusalem, is ingeniously shewn by Mr. J. J. Blunt, from Jos. Ant. XIX. 7. 3.) ; and Pilate's transference was owing partly to punctilio (see the last verse), and partly to rid himself from a matter involving some perplexity.—Acts iv. 27.
8. ix. 9.
11. gorgeous, *literally perhaps* white, such as candidates wore, and the Chanaanite princes, Ps. lxviii. 14. Jos. War, II. i. 1. (and H. Agrippa I. on his seizure); Casaub. Exercitt. XVI. §. 73; Tac. Germ. 102. It may mean “smart,” in derision, see James ii. 3.
12. Besides the affront on xiii. 1, Pilate had placed in Herod's palace some gilt shields dedicated to Augustus (Gen. xv. 1; 1 Kings x. 17, xiv. 26; 1 Macc. vi. 1, 2, xiv. 24; Livy I. 20), and turned a deaf ear to the Jews' remonstrance. Tiberius directed their removal to Cæsarea. Philo Leg. ad Caium II. 589. Mang.
15. done by him : as  $\tauῶν Ἡρώδη πεπραγμένων$ . Jos. Ant. XIV. 9. 2;  $\tauὰ τούτῳ πεπραγμένα$ , Xen. Hell. II. 3. 30; Matth. Gr. Gr. §. 394, 3. 398, 4. 1832. Cf. Burton's Testim. I. 215.—chastise : 22, inflict some trifling punishment to check his wild enthusiasm ; not the same with Mat. xxvii. 26.
17. On Mat. xxvii. 15.

24. or assented, Ex. xxiii. 2. MARG.
26. Cyrenæan : on Mat. xxvii. 32.
29. Josephus (a similar story is cited by Lightfoot on Mat. xxiv. 22) relates that in the siege a mother killed and ate her child. War, VI. 3. 4. See Deut. xxviii. 53—57; Lam. ii. 20, iv. 10; also in Samaria, 2 Kings vi. 29. *cum beatissimi sint qui liberos non suscepérunt, minus autem miseri, qui his temporibus amiserunt, quam si eosdem bond' aut denique aliquā republicā perdidissent.* Cic. Fam. V. 16.
30. Isai. ii. 19 ; Hos. x. 8.
31. Jer. xxv. 29 ; Ezek. xx. 47. xxi. 3 ; 1 Pet. iv. 17. A green tree is used to represent a righteous man ; and a dry, one ripe for destruction as dry wood for the fire : there is a Jewish proverb, Two dry sticks will kindle (*i. e.* corrupt) a green one.—Green tree is likewise symbolic of a tranquil and flourishing state, Ps. i. 2, 3 ; Ezek. xvii. 31.
32. ἔτεροι κακοῦργοι : explained by Aristoph. Ran. 513—515.
33. On Mat. xxvii. 33.
34. Ps. xxii. 18.—*i. e.* let time for repentance be allowed them ; so Acts vii. 60. (Grotius.)
35. chosen : Isai. xlvi. 1.
36. Their ordinary drink, on Marc. xv. 36.
38. On John xix. 19.
39. one : on Mat. xxvii. 44; viii. 23.—*κρεμασθέντων :* Acts v. 3; x. 39 ; Bp. Pearson IV. u<sup>3</sup>.
43. paradise, *i. e.* the intermediate state of *happy* departed souls until the general resurrection, on xvi. 22.—Penitent thief: on Mat. xx. 9. We are too ready to defer our repentance to the last,

being encouraged by his example and success ! No ! we do not as he did ! He did not defer his repentance and his faith unto the last ; but in the very first hour in which he knew Christ, in that very instant he did believe, and was really converted. He confessed Christ gloriously, and repented of his sins without hypocrisy ; and if we do so too, this question is at an end, and our repentance shall never be reproved. Bp. Jer. Taylor, XIII. 194.

44. On Mat. xxvii. 45.
45. On Mat. xxvii. 51.
46. Ps. xxxi. 5.
47. was a just : alluding (as perhaps Mat. xxvii. 19) to the title of The Just One, which St. Luke frequently uses of Christ, Acts iii. 14, vii. 52 (where see Bp. Middleton), xxii. 14; also James v. 6, and 1 Pet. iii. 18. Like *Holy One*, Ps. xvi. 10, it appears to have been a Jewish name for the Messiah, from Isai. xli. 2; Ps. xxiv. 19—21; see also Dan. ix. 24. If it *might*<sup>22</sup> be rendered here “the Just One,” it would more precisely tally with “Son of God,” in Mat. and Marc. Compare Plato Rep. II. 361, 362 (also Creuzer ad Cic. Rep. III. 17), derived from Egypt in the opinion of Justin (*Apol.* but for Plato’s christianizing, see Gray on Plat. Epist. VI.)
51. See *συγκατατίθημι* in Parkhurst.—councillor : probably a lay-member of the Sanhedrim (= *βουλή*, Jos. War, II. 15. 6; Bp. Pearson IV. d<sup>5</sup>.); Marc. xv. 43; John xix. 38. In legendary his-

---

<sup>22</sup> ὁ δίκ. would be rather too strong in the mouth of a heathen. The centurion may have used both the expressions recorded.

tory he planted his staff at Glastonbury, where it took root<sup>43</sup> and became the celebrated Thorn, considered by Dr. Maton to be a variety of *Crataegus monogyna*, and brought probably by a pilgrim from the East. The Cadenham oak, in New Forest, has a similar peculiarity.

53. The Greek expressions are very forcible. Being hitherto untenanted, no other than Jesus *could* rise ; and he must *rise of himself* (John ii. 19), not by virtue of any prophet's bones, 2 Kings xiii. 20. Being wrought in the rock, it admitted no possibility of the disciples' entering elsewhere than by the sealed door (Townson II. 90), where was the watch ; as again, if they had, they would not have calmly stripped the swathements and wrapped together the napkin, John xx. 7, nor

<sup>43</sup> This, with many similar tales, more or less remotely drawn from the same source, comes probably from Aaron's rod which budded, Num. xvii. 8.—Hercules', Pausan. I. 31. 13 ; Agamemnon's, Soph. Electr. 420. 422 ; Romulus', Ovid. Met. XV. 560 ; Ferhad's, Sir W. Ouseley's *Oriental Collections* I. 222. 1797 ; Mohammed's, Sir W. Ouseley's *Travels*, I. 391. 1819 ; Weber's *Northern Antiquities*, 465. 1814 ; Virg. Æn. III. 20—45, borrowed by the pseudo-Abp. Turpin, ch. VIII ; Collyer's *Hist. Engl. Drama*, II. 175. A turpentine tree sprung near Hebron, from the staff of the angel which appeared to Abraham ; another at Smyrna, from Polycarp's staff ; and Reland, *Palestina*, 711. 1714, mentions an ash from St. Etheldreda's. Another legend of the tree at Hebron may be seen in Jos. War, IV. 9. 7. At the fair of the turpentine tree Hadrian sold the Jews, S. Hieron. ad. Zech. xi. 28. cf. Africanus apud Routh Rel. Sacr. II. 154. The story is somewhat varied in the Kentish Filberts, see Bulwer's *Artificial Changeling*, 410. 1653, and Fuller's *Worthies* in that county ; to which possibly the king of Cyprus refers, when, in the metrical *Coer de Lion*, he uncivilly dismisses three gentle barons of England as taylards.

would John xx. 2. have been said; nor can any reason be given for their desiring possession of the body, their hopes being extinguished by the crucifixion, Luc. xxiv. 21.—The Sanhedrim never contests the point with the Apostles, Acts iii. 15, iv. 2, 10.

54. preparation: on Mat. xxvii. 61.—drawing on, *literally* was dawning (it began at six p.m.); the corresponding Syriac word, referring perhaps to the radiance of a full moon near the tropic, expresses the approach alike of evening as of dawn (Dr. Hales' Chron. I. 12. oct.) Some have supposed that St. Luke might inadvertently use the gentile reckoning; others, that it is a Jewish phrase, originating in their lighting lamps on the Sabbath-eve, for which the Gemarists cite Ps. cxlviii. 3.

56. commandment: Ex. xx. 10.

XXIV. 1. This was Joanna's party, 10, xxiii. 56; and different from Salome's in Mat. and Marc. See on Mat. xxvii. 61, and on Marc. xvi. 1.

2. Mat. xxvii. 60.

5. Ex. iii. 6, xix. 21; Judg. xiii. 20.

9. Dr. Townson II. 140—146, distinguishes between *all these things*, 9, i. e. the particulars of the preceding vision, and *these things*, 10, i. e. the evidences of the Resurrection in general.

10. Joanna: viii. 3.

12. On xviii. 11, cf. however 14, and xx. 14.—Peter: and John, John xx. 3 (Gresw. Diss. III. 194).

13. Emmaus: between seven and eight miles west of Jerusalem, Jos. War, VII. 6. 6. (There was another, afterwards called Nicopolis, near Tiberias).—One of these two was Cleopas; some,

with little reason, have supposed the other to be Peter or Luke; it was perhaps one of the Seventy.

18. *i. e.* art thou the only person, of those who have come to the feast, ignorant of what has occurred? *An vos soli ignoratis, vos hospites in hac urbe versamini? Vestræ peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?* Cic. pro Milon. 12; and other passages in Wetstein.—only: belongs to “thou,” otherwise it would be *μόνον*.
20. made as though: *i. e.* was walking onward.
21. Bp. Middleton supplies “Christ” before *ἄγει*.
24. See 12.
27. *e. gr.* Isaac’s sacrifice; the brazen serpent; daily sacrifices; paschal lamb, &c. Isai. liii. 5, 7; Dan. ix. 25; Zech. xii. 10; Ps. ii. 1—3. xx. 1—18. xvi. 10, &c. See Dr. Hales’ Chron. III. 256, 257. oct.
30. Breaking bread was the office of the *master* of the family (cf. Xen. Anab. VII. 3. 22), and here answers to our “grace before meat.” *Non prius discubitur quam oratio ad Deum prægustetur*, Tertull. Apol. 39.—1 Tim. iv. 4, 5.
31. opened: Gen. xxi. 19.—*i. e.* disappeared from them.
34. 22 and Mat. xxviii. 9, 10; 1 Cor. xv. 5.—eleven: on Marc. xvi. 14.
35. The Syriac version considers “in” to express the *time*, and not the *manner*, of their recognition; as “after the sop” marks merely the time in John xiii. 27.—on Marc. xvi. 12.
- 39, 41. This was to prove to them that His body was material, and, consequently, did not answer to

their notion of a spirit. Odyss. λ. XI. 217, 218; *Errant exangues sine corpore et ossibus umbræ*, Ov. Metam. IV. 443; Æn. VI. 700, 702.—for joy: *vix sibimet ipsi præ nec opinato gaudio credentes*, Livy XXXIX. 49; see also XXXIII., 32 (from Polyb. XVIII. 29), beginning at *auditâ voce præconis*.

44. The Law;<sup>b3</sup> was the Pentateuch; the Prophets (which also included Josh. Judg. Sam. Kings) was another division; and the third *Chetubim* or *Hagiographa*, contained Psalms, Prov. Job, Canticles, Ruth, Lament. Eccl. Esth. Dan. Ezra (with Nehemiah), Chron.—Lightfoot's H. H. here and upon Mat. xxvii. 9, with Bp. Marsh's *Comparative View*, 92—110, 1816.
46. Hosea vi. 2; Jonah i. 17; John ii. 22; 1 Cor. xv. 4.
47. ἀρξάμενον: used thus, Herod. III. 91.
48. these things: that I have suffered, and have risen again from the dead, John xv. 27; Acts i. 8. Bp. Pearce.
49. i. e. I shall send the Holy Ghost, Joel ii. 28; Acts ii. 17.—promise: for thing promised, as Heb. xi. 13.—ὑπισχνεῖται ὁ τῷ αἰτήσαντι δώσειν ὄμολογήσας ἐπαγγέλλεται δὲ ὁ ἀφ' ἑαυτοῦ δώσειν ὄμολογήσας, Ammonius.
50. On Marc. xvi 19.
53. continually: i. e. at the stated hours of prayer, ii. 37; 2 Chron. ii. 4.

---

<sup>b3</sup> The “Law” is used for the whole O. T., John x. 34. xii. 34. xv. 25; Rom. iii. 19. The Psalms are quoted as “the prophet,” i. e. Asaph, in Mat. xiii. 35.

## INTRODUCTION TO ST. JOHN.

**ST. JOHN**—*the disciple whom Jesus loved* (xiii. 23, xxi. 20), to whose care, in His last hour, He committed His earthly parent, and for whom it was reserved to vindicate most explicitly the divine nature of his Master—was the younger son of Zebedee<sup>a</sup> (Marc. i. 19) and Salome (Mat. xxvii. 56; Marc. xv. 40.) Having attended the Baptist, he soon became a follower of Jesus (on i. 35); and the distinguished intimacy to which he and Peter (on Mat. xvii. 1) were admitted, may have cemented the close friendship which appears to have existed between these two apostles. With Peter he went to confirm the Samaritans, Acts viii. 14; and assisted at the first recorded council, Acts xv. 6; Gal. ii. 9.

St. John was probably the youngest of the Apostles. That he, after—among many others of our Lord's hearers (Mat. xvi. 28)—surviving the destruction of Jerusalem, should die a natural death, was intimated xxi. 18—24. His brother and himself received from Jesus the surname of BOANERGES (quasi *βοανέργες*, from *reges* Syr. Arab., De Dieu.) *i. e.* Sons of Thunder, Marc. iii. 17, probably with prophetic allusion to

\* *i. e.* Zabdi, Josh. vii. 1. (Lightfoot's H. H. upon Mat. iv. 21.) He appears to have died soon after the call of his sons, see on Mat. viii. 22.

their resolute courage in promulgation of the truth. The former was beheaded by H. Agrippa I., as narrated in Acts xii. 2 ; Tertullian, *Præscr.* 35, and Jerome, ad Mat. xx. 23, relate that John came forth scathless from a caldron of boiling oil into which he had been plunged at the Porta Latina by order of Domitian. He is said to have preached in Parthia ; but, passing into Asia Minor, he founded churches at Smyrna, Pergamus, and Laodiceia ; and fixed at Ephesus, where Timothy was bishop of the church planted by St. Paul. From Ephesus he is supposed<sup>b</sup> to have been banished to Patmos, and being released on Nerva's accession, about A.D. 96, to have returned and died in the commencement of the reign of Trajan, perhaps A.D. 100. We have it "on sufficient

---

<sup>b</sup> Euseb. H. Eccl. III. 39. The canonical authority of the Apocalypse is certain ; the only question being, whether the vision was vouchsafed to the Evangelist, or to his contemporary at Ephesus, named John the Presbyter. Never was a more disingenuous paragraph penned than in Edinb. Rev. lxx. 228 : the book fell into disrepute from the absurdities of those who would expound it, and hence Scaliger's remark, *Calvinus sapit, quod in Apocalypsin non scripsit* (cf. Casaubonian, 20, 227. 1710.) Luther was no less prudent ; and others, of more confidence and less judgment, may find it worth their while to weigh Sir Thomas Browne's observation (*Christian Morals*, III. §. xiii.), and Dr Townson's example (*Works*, I. xxviii. 1810). "Amuse not thyself about the riddles of future things," says Browne, --- "for the voice of prophecies is like that of whispering places : they who are near, or at a little distance, hear nothing ; those at the furthest extremity will understand all --- what is prophetical in one age proves historical in another," &c. He adds, "There is a sober latitude for prescience in contingencies of discoverable tempers, whereby discerning heads see sometimes beyond their eyes, and wise men become prophetical," &c.

authority (cf. Hieron. Comm. in Gal. vi. 10), that when his infirmities no longer allowed him to perform the offices of religion, he continued ever to dismiss the society with the parting benediction, *My children, love one another!* (xiii. 34; 1 John iii. 11); and there is nothing in the early history of this church to persuade us that the exhortation was vain."

That St. John's Gospel, which has much peculiarity, and in perspicuity and charm of diction yields to none, was written at a late period (A. D. 97) is evident from various considerations. He speaks of the Gentiles, i. 12, as already received; and of St. Peter's death; he regularly explains every thing Jewish (i. 38, 41, ii. 6, 13, iv. 9, vi. 4, x. 22, &c.) which, after the fall of Jerusalem, and the wider extension of the church, would naturally become less and less familiar. Thus, too, he alone omits the prophecy of that fall, when it no longer needed to be on record as a warning. The reason which prevented the other Evangelists from mentioning the revivification of Lazarus, is supplied xii. 10, for Lazarus was yet living when they wrote (on xi. 1). Similarly, he alone names St. Peter, xviii. 10, as having shorn off the ear of Malchus.

That St. John knowingly passed by what Matthew, Mark, and Luke, had put in writing (Euseb. H. Eccl. III. 24), thus tacitly warranting their accuracy, is beyond controversy. He omits three events, at which we know that he was present, (on Mat. xvii. 1). There is but one miracle common to the Four; and the reason of its commemoration by St. John also, is manifestly its having introduced the discourse preserved by him in vi. 26. His matter is for the most part supplemental, and he adds and explains much, e. gr. ii. 18, 20, vi. 15. But the object with which he sets out,

and on which he constantly expatiates, is the assertion of Christ's Divinity (i. 1, xx. 28, 31), which the Ebionites refused to recognize; while he likewise confutes those earliest, and, for some time, only<sup>c</sup> heretics who denied His real Humanity (i. 14, xix. 34; 1 John i. 4, iv. 2, 5, v. 6, 8), among whom Cerinthus, if not the founder, is at least pre-eminent. By affirming very expressly (i. 15, 19—43, iii. 25) the Baptist's testimony to our Lord's superiority he indirectly overthrows the Sabians, who professed themselves the former's disciples:<sup>d</sup> and in early times, his writings were found such an all-sufficient armoury for the discomfiture of the many errors which threatened to infest the church, that he was even thought to have written presciently against persons who had no existence till a later period, as for instance against Marcion, who flourished in the second century.

Unlike those of the other Evangelists, the discourses which St. John recites dwell less upon moral points than upon points of doctrine. In x. 25, vi. 51—53, the Atonement<sup>e</sup> is distinctly inculcated. Clemens Alex. (*ap. Euseb. H. Eccl. VI. 14.*) fitly denominates this *a spiritual gospel*, and it should be carefully compared with St. John's epistles.

“ St. John describeth the Passion as the other

<sup>c</sup> See the very curious passage of Athanasius, cited and explained in the “Conclusion” of Dr. Burton's *Testimonies*, I. 476, 1829; also Dr. B.'s *Bampton Lectures*, 248. This is perfectly consistent with the fact, that the first martyr suffered in attestation of the *Divinity*. (For the original signification of *heresy*, see Appendix B. of the present volume.)

<sup>d</sup> See the close of Appendix B. in this volume.

<sup>e</sup> For the doctrine of Satisfaction, see Faber's *Apostol*. II. 379; and *Outram de Sacrificiis*, 1677, of which there is a translation, 1817; and Abp. Magee, 1832.

Evangelists ; but introduceth not Jesus praying, that the cup might pass from Him [though he preserves an allusion to it in xviii. 11], nor doth he describe His being tempted by the Devil. The reason I apprehend to be this ; that they speak of Him more according to His human nature than his Divine ; but John, more according to his Divine than His human nature." *Origen Comm. in S. Mat.* 92, and again . . "St. John may omit the Temptation, because, relating merely to the feelings of the human nature, it did not concern his purpose ; if God was tempted when He became man for our sakes, we who are naturally men, cannot complain if we happen to fall into temptation." *Id. in S. Mat.* III. 920 ; and *Hom. XXXIX. in S. Luc.* 967.

" Neither," says St. Chrysostom, *Hom. III. in S. Joann.* " hath John while elevating himself to his more lofty subject, neglected (*τῆς οἰκονομίας*,<sup>f</sup>) the assumption of Humanity, nor have they [the three earlier Evangelists], in applying themselves to the narrative of that assumption, been wholly silent concerning the eternal Præexistence ; the same Spirit speaking in them all." Thus, Cyril Alex. answers Julian : 'Αλλ' ὅνδε πρῶτος ἐφη Θεὸν εἶναι τὸν Ἰησοῦν· ἀλλὰ καὶ οἱ πρὸ αὐτοῦ γεγραφότες, Λουκᾶς τε, φημὶ, καὶ Ματθαῖος καὶ μέν τοι καὶ Μάρκος, Κύριον δὲ καὶ Θεὸν ὡνόμαζον αὐτὸν, τὴν ὑπερτάτην δόξαν ἀπονέμοντες πανταχοῦ. *Cyr. contr. Julian.* X ; and, to shew that St. Paul did the same, he cites Rom. ix. 5. St. Paul's epistles were all prior to St. John's Gospel,

---

<sup>f</sup> From denoting the whole scheme for our Redemption, Eph. i. 19, this word is often used by the Fathers for the Incarnation, the Passion, &c.

which, however, was the first that published ( $\Thetaεολογία$ ) the doctrine of Messiah's identity with the præexistent personal Word  $\deltaι' οὐ$ , in Philo's phraseology,  $\sigmaυμπάτις ὁ κόσμος ἐδημιουργεῖτο$ . Hence he was ecclesiastically surnamed 'Ο Θεόλογος, which, as rendered *The Divine*,<sup>g</sup> in the heading of the Apocalypse, escapes the English reader. They by whom, about the close of the second century (under the guidance principally of Artemon and Theodotus) the doctrine was rejected, bore the name of *Alogi*, which, being susceptible of another meaning, afforded some meriment to the orthodox; and certainly there could be little rational in persons who professed to consider Cerinthus himself to be the writer of this Gospel.

---

<sup>g</sup> In the ordinary acceptation,  $\delta\thetaεόλογος$  designates the admirable Greg. Nazianzen; as *par excellence*, Homer is  $\delta\piοιητής$ , and Demosthenes is  $\delta\rhoήτωρ$ . See the plate on p. 125, Book IV. of Du Cange's *Constantinopolis Christiana*, 1680.

## S T. J O H N.

- I. 1. The connexion of these verses is briefly exhibited by Waterland, V. 180; cf. Abp. Magee, I. 79.—In the beginning, *i. e.* “before all worlds,” xvii. 5.—Prov. viii. 23; Micah v. 2; Ps. lv. 19; Habak. i. 12. (Whenever “the beginning” is used with limit in the N. T., the restriction is expressed in the context.)—the Word: or personified wisdom of God, Prov. viii. 22, 30; 1 Cor. i. 30, the divine person who watched over the Jewish nation in the O. T. Bp. Pearson, II. e<sup>5</sup>; 1 Cor. i. 4. compare Col. ii. 3, with 1 Cor. xii. 8—11. On Mat. xxii. 33.
3. through him: by the Word, Eph. iii. 9; Heb. i. 2, xi. 3; Col. i. 15—19, ii. 2—10. See the later pages of Appendix G.
4. life: eternal life, 1 John v. 11, 20; 2 Tim. i. 10.—light: Malachi iv. 2; Isai. ix. 2, lx. 1, 20. Their deliverance from error, sin, and misery, Ps. xxxvi. 9.
5. The Evangelists distinguish between “dusk” and darkness. At this period the Jews, though not steeped in the blind night of paganism, had so debased their religious knowledge, as hardly in themselves to possess more than “a little gloomy light much like a shade.”<sup>a</sup>—comprehended

---

<sup>a</sup>. Spenser’s Faerie Qu. I. i. 14.

not : Bos and Waterland understand as *succeeded not to again*, xii. 35 ; Schleusner construes *rejected*; *non cognovit*, Vulg. *Comprehended* was probably designed to bear a cognate sense with *incomprehensible*, so inconveniently<sup>b</sup> used for *immensus* (= ubiquitous, omnipresent) in the Athanasian Creed; did not render dim, or stifle, or extinguish, or confine.

7. believe in the Light when it appeared.
8. Perhaps the very best of Michaelis' *conjectures*,<sup>c</sup> (Michael. II. 517. 402) is to annex to this verse the  $\bar{\eta}\nu$  of the next, and remove the stop after *κόσμον*. He probably did not know that Heinlius, *Exercitt. Sacrae*, Cant. 1640, makes the same suggestion. Both these scholars were pre-eminently gifted with acute sagaciousness, both were too often charmed by novelty; although Michaelis, I. 279, enjoins "the highly useful lesson, that it is often highly necessary to doubt," —(*erudita inscitia*; *ἀμαθία μὲν θράσος λογισμὸς δὲ ὄκνον φέρει*. Thuc. II. 40.) There is a sermon by Abp. Laurence, on Philological Speculation; and, for general interpretation, see the Bampton Lectures of Bp. Van Mildert, and of J. J. Conybeare, and the *Gen. Pref.* to Waterland's Scripture Vindicated.
9. coming : *i. e. in all probability* "by its coming," iii. 19, xii. 46, alluding to the title explained on Mat. xi. 3. The Auth. Vers. (made as though it were TON *ἐρχ.*) should be "as he cometh," *i. e.* on his coming.
- 11, 13. *i. e.* the Jews rejected him; but whosoever

<sup>b</sup> Zeno first used it of the mind's grasp.

<sup>c</sup> Scarcely any of the rest are even tolerable.

received him became children of God, no matter whether by nature or adoption descended from Abraham or not. The Jews were *his own people* by choice, Deut. vii. 6; by purchase, Ex. xix. 4, 5; by covenant, Deut. xxvi. 18, and Gresw. on Par. V. i. 56; and by kindred, Heb. ii. 16.

14. flesh : against Cerinthus and the Docetæ, vi. 51, xix. 34. From this word here used, the Apollinarians denied our Lord an intellectual soul; the orthodox doctrine is conveyed in the clause, *He descended into Hell*, for which, see Bp. Horsley's sermon, and Irenæus in Dr. Burton's Bampf. Lect. note 57, *ad fin.* Mat. xxvi. 38; Luc. xxiii. 43; Acts ii. 27. Fulgentius ad Trasimund. III. §. 54; Hilar. Pict. Enarr. in Ps. liii. et in Ps. cxxxviii. Athanas. adv. Apoll. de Incarn. —tabernacled : “the Gospel is nothing else, but God descending into the world *in our Form*, and conversing with us *in our likeness*.” Cudworth's celebrated serm. before the H. of C. 31 March, 1647.<sup>d</sup> Phil. ii. 7.—we beheld : alludes to the Transfiguration, (Theophylact). 2 Pet. i. 17; and also John ii. 11.

15. Is inserted to corroborate the *first* part of 14.—is preferred, *literally* is become ( $\epsilon\mu\pi\rho\sigma\theta\epsilon\nu =$  *iσχυρότερος*, Mat. iii. 11; Marc. i. 17; Luc. iii. 16.—was before: can only relate to Præexistence, since on earth the Baptist was Christ's senior by at least five months, Luc. i. 26.

<sup>d</sup> From ἐν τῷ ἡλίῳ θετο τὸ σκῆνωμα αὐτοῦ, Ps. xviii. (xix.) 4, Hermogenes maintained, that our Lord's body, when laid aside, was deposited in the sun. Bp. Pearson, VI. d<sup>2</sup>. Bp. Kaye, Clem. Alex. 319, refers to Beausobre's Hist. du Manichéisme, I. 564.

16. Refers to the *end* of 14.—grace for grace: one favour instead of another, Bp. Marsh, (Michael. I. 463) explaining it by 17, as does St. Chrysostom; .. constant never-failing benefits, Sir Richd. Ellys citing ἀντ' ἀνιῶν ἀνίας. Theognis, 344; <sup>e</sup> .. others, in proportion to his grace, which might be, in proportion to our own improvement, by attending and seeking the appointed means of grace; Ps. cxvi. 12, 13. Some understand *for* as *answering to*, some as *of mere grace*, with no desert of our own, &c.; see χάρις in Suicer. (χάρις γὰρ ἀντὶ χάριτος ἐλθέτω. Eur. Hel. 1234. [1250].)
17. grace: is opposed to irksome rites and severe demands—truth, to the shadow given by Moses the servant, Heb. iii. 3—6.
18. *i. e.* in his true nature; no contradiction to Ex. xxxiii. 11, see Faber's Apostol. II. 274—278, 370; Nares' Remarks, 85, 1814; Abp. Magee, III. 202, &c. 230, 1832. Burton's Testim. I. 37—40, 306.—in the bosom: in pre-eminent intimacy, on xiii. 23; Luc. xvi. 22.
19. The record alluded to in 15.—the Jews, *i. e.* the Sanhedrim.
21. Elias: on Mat. xvii. 10. The Baptist answers *No* (Mat. xi. 14), because they meant the Tishbite in proper person, and τὸν Θεσβίτην is interpolated by the LXX. in Malachi iv. 5. Lightfoot, H. H. upon Luc. i. 17, derives the word from *tishbi*, denoting ‘converter.’

<sup>e</sup> Add Hesiod, Op. et D. 57, (and its imitation in Eurip. Hippol. Καλυπτ. fragm. 7.) Philo, I. 254. Mang.—Jortin objects to Sir R. Ellys.

23. On Mat. iii. 3.
25. Christ : on Mat. i. 21.—baptizest : Deut. xviii. 15, see Zech. xiii. 1. The baptism in ordinary use (perhaps from Ex. xix. 10) admitted proselytes to Judaism, while John was baptizing *actual Jews*. From Zech. xiii. a general baptism was looked for at Messiah's advent, but Messiah was to be heralded by Elijah.
26. among : see Deut. xviii. 18.
27. On Mat. iii. 11.
28. Bethabara : Origen's correction for Bethany (a different place from the Bethany of Lazarus), Michaelis, II. 400, and retained as preventing confusion. Bethabara denotes House of Passage, see Josh. iv. 8, 9 ; Judg. vii. 24, (and 25 with viii. 4.)
29. next day : after the mission from Jerusalem, 19. Ex. xii. 3 ; Isai. liii. 7 ; Lev. xvi. 21.
30. Referring to 27, confirmed by St. Paul, Acts xiii. 25.
31. not : *i. e.* at first, see 33 (he knew Him to be distinguished, Mat. iii. 14, previously to the baptism, which, together with the temptation, occurred before 19, see on 35,) or though aware of Jesus' holiness, did not then know him to be Messiah, xiv. 19. Compare 1 Sam. ix. 17, xvi. 12 ; 1 Kings xiv. 5.
33. Compare Luc. iii. 2.
35. The second day after the mission, 19, and not less than forty-two days (Marc. i. 12) after baptism. —One of these was Andrew, 41 ; the other is supposed to be either the Evangelist (who never names himself,) or the other son of Zebedee. The four were not constant attendants till some time after, on Mat. iv. 18—22.

39. the tenth : if *natural*, 4 P. M.—if Roman *civil*, (Plin. H. N. II. 67, 79) 10 A. M., and the latter computation is always followed by St. John. See Townson, I. 258, and Mr. Hare in Philolog. Mus. I. 35.
- 41—43. This was in Judæa, the *call* (Mat. iv. 18,) afterwards in Galilee.
42. Peter or stone, on Mat. xvi. 18.
44. *i. e.* resident in Bethsaida, but born in Capernaum, (Marc. i. 21, 29; Luc. iv. 31, 38). The same prepositions recur xi. 1, and compare LXX. Judg. xvii. 7, 8. *Omnibus municipibus duas esse censeo patrias; unam naturæ, alteram civitatis, &c.* Cic. Legg. II. 2. *utriusque patriæ*, Livy VIII. 19.
45. Nathanael : from xxi. 2, may be inferred one of the Twelve; and if so, was most probably the same with Bartholomew in the other gospels, see on Luc. vi. 12. *Nathanael* is identical with the Greek name Theodorus.—Deut. xviii. 15; 2 Sam. vii. 12; Isai. vii. 14, ix. 6, xl. 10, 11, liii. 1. &c.; Jer. xxiii. 5, xxxiii. 14; Ezek. xxxiv. 23, xxxvii. 24; Dan. ix. 24; Mic. v. 2; Zech. vi. 12, ix. 9.
46. May refer to Jer. xxxiii. 14, 15; neither could he be ignorant that Bethlehem was the destined spot, on Mat. ii. 23.
47. Ps. xxxii. 2.—truly of the Israel of God, Gal. vi. 16.
51. Gen. xxviii. 12. Such shall be the miracles that you will think the angels are my ministers. Angels appeared at the Agony, Resurrection, Ascension; to release St. Peter, &c.—Son of Man : below on v. 27.

- II. 1. third : after going back to Galilee, Abp. Newcome. This, Josh. xix. 23, differed from Cana in Ephraim, Josh. xvi. 8, xvii. 9.
2. disciples : the five mentioned in chap. i.
4. woman : by no means a disrespectful address, see xix. 26. Hor. Od. III. xiv. 5. Augustus to Cleopatra, Dio LI. 12.
6. purifying : on Marc. vii. 3. Dr. E. D. Clarke, breakfasting at Cana, in passing from Nazareth to Tiberias, saw many antient massy stone pitchers, of from 18 to 27 gallons, lying about neglected. A marriage-feast lasted at least seven days, with almost open house ; thus the quantity of wine was not extraordinary, while it also precludes cavil at the reality of the miracle, and moreover, morose rejection of innocent hilarity. Geo. Herbert would often say, "*Religion does not banish mirth, but only moderates and sets rules to it :*" also Guesses at Truth, I. 206. 1827.<sup>f</sup>

---

<sup>f</sup> A letter of Bp. Jebb's, 24 Aug. 1804, assigns the true limit —for much may be lawful to one, which is unlawful to another, each must be his own judge, and charitable in judging others —“It is the character of proper recreations, *that they recruit the mind and body, for a renewed application to the more serious business of life.* Now, I am sure you will agree with me, that what the world calls recreation is not of this nature. It is a drudgery of the most wearying and jading kind ; it deadens the faculties, it discomposes the mind, and it injures the body. I can hardly recollect having been ever in a crowded assembly, without experiencing its prejudicial effects ; without finding myself, more or less, unfitted for pursuing my duties, that night in prayer, and the next day either in business or devotion. *This may not ordinarily happen to other persons ; but, where it is the case,* I am sure that pleasures of this kind cannot be innocently, I will not say enjoyed, but participated.”

8. A president was chosen by lot or by acclamation ; but here a principal domestic (*major-domo, or director,*) who saw that the attendants did their duty, is understood by many commentators rather than the *arbiter bibendi*. See Eccl. xxxii. 1.
12. about twenty-five miles from Cana.
13. His first ; the second, v. 1, where see note ; third, vi. 4 ; fourth, xi. 55.
14. On Mat. xxi. 13.
15. cords : used probably to confine the cattle and doves.
16. No prophet styles God his own father, Isai. lvii. 21 ; and Bp. Pearson, I. x<sup>4</sup>, notes from Augustine, that Christ never says *Our Father*, but always either *your*, or *my*, or *the*.
17. Ps. lxix. 9.
19. Possibly He pointed to his body, which they either did not perceive or wilfully overlooked.—destroy : is an instance of the *prophetic* Imperative so frequent in the Psalms, not imprecating but foretelling. Isai. viii. 9, 10. Cf. Acts xxviii. 26, with Isai. vi. 9. The imperative is also *hypothetic*, Eph. iv. 26 ; Ov. Met. XIII. 254. (Bp. Pearce, in suggesting *benignior* HECTOR, forgot Bentley's correction of Freind, pref. to Phal. p. lxx. where Dr. Salter properly refers to Clarke ad Iliad. B. 126.)
20. hath been this temple building : (cf. φόρομήθη, Ezra v. 16; LXX.) Eusebius, *Dem. Evang.* 392, reckons the 46 years from the commencement of Cyrus, to the sixth of Darius B. C. 515, but the intervening years (Cyrus commencing at Babylon, B. C. 536) from its foundation B. C. 535, are, as Chrysostom rightly says, only twenty. The

better way is from Herod I.'s beginning the repairs, U. C. 734, in his 18th, (for, though in nine years and a half it was fit for service, it was not completely restored when under Albinus, Nero's procurator, 18,000 workmen were dismissed, U. C. 818. A. D. 65,) whence to our Lord's present age, U. C. 780, we have exactly 46 complete.

22. See xx. 9.—scripture, *i. e.* O. T. prophecies.
23. believed : must here be understood of theory and disposition, rather than of assured conviction. Grotius.

III. 1. ruler : one of the Sanhedrim, vii. 50. He also aided in the sepulture. Few leading men followed, vii. 48 ; unless secretly, xii. 42, as Joseph of Arimathæa, xix. 38.

3. anewe (Tyndal, Coverdale, and the office for Baptism,) is better than the “again” of the Auth. Version, as it retains the ambiguity which Nicodemus misconstrued.—perceive : well paraphrased by Campbell, citing 1 Cor. ii. 14, “Though the kingdom of the saints were already established on earth, the unregenerate would not discern it, because it is a spiritual, not a worldly kingdom, and capable of being no otherwise than spiritually discerned. And as the kingdom itself would remain unknown to him, he could not share, 15, in the blessings enjoyed by the subjects of it.”
4. Jesus had penetrated the worldly feelings of Nicodemus, who, in pointing out the apparent impossibility, probably thought with Erasmus' adversaries, *En rem indignam, nos qui jam tot annis sumus Doctores sacræ Theologiæ, denuo cogimur adire ludos literarios !*

5. spirit : i. e. "inward spiritual grace."
6. Jesus explains that, even were it possible to be physically born again, the *spiritual* state of a man would not be affected by his second *physical* birth, Jer. xxxi. 33; Ezek. xxxvi. 25; 1 Cor. v. 17.<sup>5</sup>

<sup>5</sup> Remembering that by regeneration in baptism duly received, the child of wrath becomes a child of grace, possessed of a present *covenanted* title to eternal life, we may very simply expedite a passage, 1 Cor. xv. 29, which has given room for many speculations; (see Muller; Burton's Bampt. Lect. 180; Gresw. Suppl. Diss. 515). If death reduces us to inanimate earth, and baptism is of no EARTHLY use, but, on the contrary, places us under such restraints of duty as render us "of all men most miserable," what avails a baptism on behalf of DEAD men? (cf. on Mat. xx. 28). Whereas, what was dead in sin, by it is made alive unto God; who, on His part, will most surely keep and perform His promise in that future state which is the very foundation of the ordinance. Meanwhile, 'as with the bodily life so is it with the spiritual. The spirit may be oppressed with disease, and its life may be all but extinct; or it may enjoy vigorous health: the continuance of its health requires a continuance of the same grace which gave it life; its preservation from disease requires renovation by that grace; and its possession of vigour requires that it should diligently exercise its due functions. Consult 1 Pet. i. 3, ii. 2, iii. 21; 2 Pet. i. 4—10; Titus iii. 4—7; Hooker's Eccl. Pol. V. §. 60; Waterland on Regeneration, and his additional notes printed in Vol. X. Thus incorporated, we have need of continual repentance; we may, alas, so wander as even to want conversion. J. T. Taylor's *Life of Christ*, II. xii.

(It is possible that in the passage of Corinthians, ὑπὲρ may be used as in Dion. Hal. VIII. 87. ἵπὲρ τῶν ἀποθανόντων ἐν τῷ πρὸς Ἀντιάτας πολέμῳ στρατιωτῶν ἡξίουν ἐτέρους καταγράφειν—what would become of those who cheerfully enlist themselves by baptism to supply the place of the saints departed? That St. Paul alludes to vicarious baptism afterwards practised by the Marcionites, Chrysost. Hom. XL., is unlikely; because to make such an allusion in this place would be to accredit an ignorant and useless superstition.)

8. Eccl. xi. 5.—so is : *Verbum audimus, motum sentimus, præsentiam credimus, modum nescimus.* Strigelius, citing Xen. Mem. IV. 3. 14.
10. Probably a title bestowed on Nicodemus ; as, with the schoolmen in the middle ages, Aquinas was the *Angelic* ; Bonaventure, the *Seraphic* ; Hales, the *Irrefragable* Doctor. See the beginning of the extract (from Surenhusius, p. 308,) in Lardner's *Jewish Testimonies*, V. ii. 3. —these things : Ezek. xxxvi. 26—27.
12. Regeneration takes place on earth, and may be illustrated from earthly objects, nevertheless it is not EARTHLY.
13. Prov. xxx. 4. no one can of his own knowledge testify, except, &c.—but he that came down from heaven : superfluous on any other interpretation than of Christ's præexistence, as 31, for *all* prophets were supernaturally commissioned. ‘ But I came thence and am qualified to explain what relates to heaven, as well as what to earth.’
14. Num. xi. 6—9 ; Wisd. xvi. 4—12 ; Isai. lxii. 10. Instead of your ordinary notion of the divine purpose to produce a temporal deliverer, the Messiah will be ignominiously taken to tree.
16. gave : vi. 51. Had “gave” been designed to mean no more than *seat*, a pronoun dative would have followed.—believeth : and “obey,” Heb. v. 9, are the same in meaning, for belief must be manifested, “not only with our lips, but in our lives.”—1 John iv. 9.
17. The world being *already* in a state of condemnation.
19. i. e. the *cause of* condemnation, on Marc. xvi. 16.

- 20, 21. allude to 2.—*πρασσων, ποιων*, v. 29. Bp. Jebb, 147.—Job xxiv. 13.
22. baptized: not himself, till Acts i. 5. See below iv. 1; that is often ascribed to an individual himself, which is done by another at his appointment.
23. Both *Aenon* and Salim were about twelve miles from Bethshan or Scythopolis.
25. Two questions might be raised, *viz.* 1st, what was the good of being baptized; 2ndly, whether Jesus' baptism or John's was best.
27. receive nothing, *i. e.* cannot exceed the commission given by God; compare 34, and Balaam, in Num. xxii. 18.
- 29, 30. The paronymph's duty ceased with the seventh day. See Mat. ix. 15. Each party had one, but in *Galilee*, the custom was to have only a single one. Lightfoot Harm. IV Evang. upon iv. 45, and Chorogr. Cent. §. 86.
31. See 11—13.—above all, *i. e.* above all *things*. Bp. Pearson, II. c<sup>6</sup>. Consult Smith's Script. Testim. II. iv. 7, 1829.—speaketh of the earth: has no vantage-ground, and no spirituality of vision; as may be instanced in the citation, John vi. 32, where "heaven" means merely the higher region of the atmosphere, as Acts xiv. 17.
32. no one, *i. e.* comparatively, scarcely any one, *η τις η οὐδεὶς*, Herod. III. 140. *vel duo vel nemo*, Pers. I. 3; Jer. viii. 6; 1 Cor. ii. 8. (*All* is said for *as many as could*, Marc. i. 5.)
33. his seal: *i. e.* hath attested.
36. disobeyeth: see Rom. ii. 8, and Bp. Jebb, 151.—abideth: on Marc. xvi. 16.
- IV. 2. not himself: 1 Cor. i. 17.

3. To avoid the Sanhedrim's jealousy.
4. needs : as the shortest way, making a three days' journey, Jos. Life, 52. See on Mat. xix. 1 ; Luc. ix. 53.
5. Or Sichem (Shechem, O. T.) now Nablous, or Napolose, corrupted from Flavia Neapolis : its narrow valley is terminated by the Ammorite field, Gen. xlvi. 22, and from Joseph, the Samaritans hold themselves descended. E. D. Clarke, II. 517. (Cf. on Acts viii. 5.) Lightfoot, Harm. IV Evang., supposes *Sychar* adopted by the Jews to taunt the Samaritans as the *drunkards* of Ephraim, Isai. xxxviii. 1.
6. thus : as a weary person would. The adverb has the same referential use, Mat. v. 16; Acts vii. 8; 1 Sam. ix. 13; 1 Kings ii. 7. *Quodcunque ostendis mihi sic*, Hor. ad Pison. 188; Æn. I. 225. Over the well, which still exists, (called *Ber-Samareah*, i. e. the Well of Samaria, about 3 yds. in diameter, and 35 deep) St. Helena, the empress, built a large church, of which merely some granite shafts remain strewn about.
9. On Mat. x. 5.
10. gift or bounty, i. e. gracious opportunity.—living : Jer. ii. 13; Zech. xiv. 8; Gen. xxvi. 19; Num. xix. 17; *vivus*, Virg. Georg. II. 469; Ov. Fast. II. 259; running water contains a larger portion of air.
12. cattle :  $\theta\sigma\mu\mu\alpha\tau\alpha$ . Michaelis (I. 170, 440) would construe 'home-born servants,' see Jer. ii. 14; of whom Abraham had 318, Gen. xiv. 14, xv. 3; and in Sir John Malcolm's Hist. of Persia, we find *Khanahzad*, or *vernæ*, in high esteem. The woman however may mean that Jesus wont

very easily find a *more* copious well than this, which supplied Abraham, herds and all; as Josephus (War, V. 9. 4) tells his countrymen, that Siloam and other fountains without the city, which had failed so that water was bought by the jug before the Romans came, now supplied the besiegers with abundant streams for themselves, their beasts, *κτήνεσιν*, and even for irrigation, *κήποις*. The word is common on late inscriptions in the former sense, but is used for sheep, &c. in Lucian's Bacchus, as also *τοῖς θρέμμασιν ἐπὶ σφαγὴν*, Philo in Flacc. 990. Polybius had used it of swine, *οἱ συνοφρύοι τοῖς θρέμμασιν*, Polyb. XII. 4. 6.

14. springing : Grotius notes the fact, that water rises to a level with its source.
20. Eastward on the right, is mount Gerizim, Deut. xxvii. 4, (where the Samaritans read Gerizim for Ebal, but an altar for propitiatory sacrifice would naturally be placed where the curse fell, and not where the blessing) 11, 13 ; Judg. ix. 7 ; and on the left is mount Ebal, Deut. xi. 29 ; Josh. viii. 31. The temple on Gerizim, built B. C. 409, (Jos. Ant. XI. 8. 2 and 7, XIII. 3. 2,) was destroyed by John Hyrcanus, B. C. 129 ; but, till very recently forbidden by the Turks, they visited its remains at stated periods.—worship : Deut. xii. 14, 26.
21. *i. e. either* when God's worship shall be throughout the world, Malachi i. 11 ; *or* when the temple of Jerusalem shall lie as low as that of Gerizim.
22. The knowledge of the Samaritans was not from immediate revelation, but derived through

Jews; and since the latter were to produce the Messiah, their form of religion may be supposed the purer, at least they alone could trace from David.

23. in spirit: not depending so much upon outward ordinances, Heb. ix. 10.—truth: without intervention of type or figure.
26. This declaration might be safely made to the Samaritans, but Jews on hearing it, would at once have rushed to arms to restore the throne of David.
27. Her appearance might be disreputable; at any rate she was a Samaritan, on Mat. x. 5. It is still the custom in the East, for women to fetch water at the close of day, Gen. xxiv. 11.
29. all things that ever I did: see 18. How true to nature! Paley. So is the leaving her bucket.
32. meat: the satisfaction arising from contemplating the speedy conversion of the Samaritans; see also 34.
35. Has been imagined to allude to the ready faith of those flocking out of Sichem; Mr. Greswell confines it to the ripe wheat, since the Samaritans were not the proper objects of *Our Lord's* ministry, Mat. x. 5; Luc. x. 1. Still there may be an allusion to Acts i. 8, viii. 5, 14, 25; the harvest cometh sooner than ye think for.
37. Alluded to Micah vi. 15.
38. others: the Baptist with the holy men of old, and Jesus himself.
42. the world: "all the families of the earth," Gen. xii. 3; which the Jews would not allow, except as they became proselytes to Judaism.
44. own country, *i. e.* Nazareth, Luc. iv. 16, 24. St.

John gives this parenthetic explanation, why Jesus preferred to display his ministry in other parts of Galilee.

45. feast, *i. e.* the last Passover, ii. 13.
  46. wine : ii. 1—11.
  48. Contrasting the recent promptitude of the Samaritans.
  52. *κομψότερον* is our country phrase *finely*.
  53. On Luc. viii. 3.
  54. Not literally his second, iii. 2; but the second at Cana, coming as before out of Judæa into Galilee.
- V. 1. On ii. 13. It has been said that if this were the Passover, we should hardly expect the next so soon as vi. 4, and hence, this has been supposed Purim or Dedication; but the entire second year of our Lord's ministry, supplied by the other Evangelists, intervenes between v. 1, and vi. 4.—Irenæus esteemed this to mean a Passover.
2. sheep *gate* : (afterwards St. Stephen's,) at which entered the cattle, Neh. iii. 1, 22, xii. 39.—pool or swimming-bath, which at times possessed healing qualities, possibly, like the floating island in Derwentwater, produced by an ebullition of gas, or (as Dr. Mead suggests,) owing perhaps to a subterraneous motion disturbing the mud, impregnated with metallic salts, of which the particles would soon subside again. It might be in some measure intermittent. That it was miraculous is proved by the circumstances, cf. Zech. xiii. 1. It may have occasioned the *night of revival* in Ibn Batuta's Travels, 32, 1829. Bethesda (=House of mercy,) appears to have been spared

by the Romans for the convenience of their garrison, cf. Jos. War, VII. 1. Vespasian soon afterwards erected magnificent public baths at Rome. Suet. 7; Townson.—five: might be to prevent the contact of persons labouring under *different* defilements, Lightfoot's H. H. on Luc. xvii. 12; or of Pharisees, with fellow-sufferers of the common people, Lightf. Harm. IV Evang. upon Luc. v. 17. §. 7.

4. Is marked as doubtful in some MSS. and early versions, and the variety of its readings is suspicious, Michaelis, I. 266. It is retained by Aug. Scholz and Lachmann. Bp. Pearce thinks the angel's 'going down,' merely expresses heavenly agency or communication, citing i. 51; Ezek. i. 1; Gen. xxviii. 12. See pt. iv. of his *Miracles of Jesus Vindicated*.—καὶ καρόν=occasionally.
12. They do not ask who made him well, but take only the unfavourable view to pick out occasion of maliciousness. Grotius. To heal was lawful, to carry the bed (Jer. xvii. 21) was not till authorized by Jesus. Cf. Origen περὶ ἀρχῶν, IV. 2.
13. ἔξενευσεν: expresses gliding as a swimmer through water, x. 39.
15. To justify himself.
17. God's providential agency of mercy is incessantly in operation, knowing no sabbaths, and I work at my own pleasure. Nevertheless, the Son, *as the Son*, can do nothing of himself, coming not on *his own* authority, but all things that the Father doeth, He doeth. See on 19.
18. See Bp. Bull's *Judicium Eccl. Cath.* V. 6.
19. Bp. Jebb, 171.—Do not think that the Son pur-

sueth any separate object, or any that the Father doth not sanction. Cf. Marc. vi. 5, with Mat. xiii. 58.<sup>b</sup>

20. for : co-ordinate with the “for” in 19.—himself : i. e. the Father.—marvel : i. e. so that ye will marvel.
22. for : co-ordinate with the “for” in 21.—Gen. xviii. 25 ; Acts xvii. 31.
23. *Non potest igitur ille summus ac singularis Deus, nisi per Filium coli. Qui solum Patrem se colere putat, sicut Filium non colit ita ne Patrem quidem. Qui autem Filium suscipit et nomen ejus gerit, is vero, cum Filio, simul et Patrem colit.* Lactant. Inst. IV. 29.
25. Spiritually dead may hear the words leading to eternal life.
26. The second “in himself,” is the Son.
27. life : the granting of eternal life.—execute *rather* administer.—because : i. e. having taken upon himself the whole mediatorial office, as in his Humanity made acquainted with human infirmities. See Bp. Pearson, VII. n.—The phrase *Son of Man* (on Mat. viii. 20) occurs in *the gospels* sixty-nine times ; here, for the first time, Christ *asserts* his claim to the title ; it is never applied to him by others (Acts vii. 56) till after the Resurrection. It has every where a reference to the *Incarnation of Christ*, and the majority

---

<sup>b</sup> Bp. Pearce has collected LXX. Gen. xix. 22, xxxiv. 14, xliv. 2 ; Deut. xvi. 5 ; 2 Sam. xvii. 17 ; Mat. ix. 15, xxiv. 24, xxvi. 39 ; Marc. i. 45 ; Luc. xi. 7, xvi. 2 ; John vi. 60, vii. 7, xii. 39 ; Acts iv. 20 ; Rom. viii. 7 ; 1 Cor. iii. 1, 11, x. 21 ; 2 Cor. xiii. 8 ; Gal. iv. 15 ; Heb. iii. 19 ; 1 John iii. 9 ; Rev. ii. 2.

of cases allude to either his present humiliation or his future glory ; and hence, we have an indirect, yet a strong and perpetual, declaration, that the human nature was assumptive, and not properly *his own*. Bp. Middleton.

28. at this : at man's receiving eternal life.
30. Returns to 19, whence he had digressed.—Lightfoot quotes Talmudic passages in his Harm. IV Evang.
31. Isai. xlvi. 1.—not true : *i. e.* though true, is not admitted by my hearers. *More majorum comparatum est, ut in minimis rebus homines amplissimi testimonium de sud re non dicerent. Africanus, qui suo nomine declarat, tertiam partem orbis terrarum se subegisse, tamen, si sua res ageretur, testimonium non diceret : nam illud in talem virum non audeo dicere, si diceret, non crederetur.* Cic. pro Rosc. Amer.
- 36.—This does not contradict viii. 14. “ If I only affirmed myself to be sent from God, and did not prove myself to be so, you might justly reject my testimony. For he that says he is a Prophet, and does nothing at all to confirm such an assertion, is certainly no Prophet, because God does not leave his prophets without any testimony from *Himself* that they are so. This argument quite overthrows the pretence of Mohammed. See viii. 16.” Le Clerc. Mohammed disclaimed working miracles.
32. true : *i. e.* deserving belief. Our Lord appeals to the Father, see 34, 36.
33. unto John : i. 19.
34. Though man's testimony is of no value to me, I am yet willing to adopt any argument which

may have weight *with you*, in a case where nothing less than your Salvation depends upon your belief.

35. It has been proposed to construe *φαίνων*, as “Milton’s “*Now the bright morning-star, day’s harbinger,*” but there is no reason why it should not be neuter as i. 5.—Ps. cxxxii. 17. *Then stood up Elias, the prophet, as fire, and his words burned like a lamp.* Eccl. xlviii. 1. (So the Jews call Shuah, Gen. xxxviii. 2, the candle of the place where he lived. Lightfoot.) —for a season : (Luc. vii. 29, 33) till he declared me the Messiah.
37. Campbell, whose note may be consulted, construes interrogatively, referring to the visible *εἰδει* of the descent of the Holy Ghost, and to the Voice from heaven, Luc. iii. 22. There may be reference to vi. 36, xii. 45; xiv. 9, xv. 24; see also vi. 46.
38. abiding : regarded, weighed. *altd mente reposa.*
39. Ye search : makes the sentence more forcible, and Doddridge well remarks, that impatient of the Roman yoke, they would be very diligently scanning the predictions of Messiah. To the assertion that the indicative when put first, requires a pronoun, it may be answered, that *ὑμεῖς* here would weaken the emphatic *ὑμεῖς*, which directly follows.<sup>1</sup>—and they are they : must not be supposed to depend upon “think,” but are our Lord’s assertion and reason, why the searchers *ought to accept Him*, see 45. “As much as to say, the very prophets who allude to the doctrine

---

<sup>1</sup> In further support of this rendering, see Disc. XIV. in Bp. Jebb’s “Practical Theology.”

of eternal life, do likewise foretel the coming and describe the character of me, the Bestower of it ; these two parts of their inspired word hang together ; he that is blind to the one, can find no *rational* hope on the other.” Abp. Whately’s *Peculiarities*, 59. The passage is most important among many declaring the O. T.’s value as a *Christian* study.

42. Ye regard not God, nor Moses, 39, 46, (which are the pretexts ye make,) and your infidelity is the infidelity not of ignorance, but of perversity.
  43. On Luc. vi. 26 ; Mat. xxiv. 5, 11. Many of the fathers understood it of Antichrist. Cf. Acts v. 36, 37.
  46. Gen. iii. 15, xviii. 18, xxii. 18, xl ix. 10 ; Deut. xviii. 15.
  47. Here ends one large supplement, see on Mat. xix. 1.
- VI.** 1. Going by Capernaum to a place near Bethsaida, (*Philip’s*, 5, *home*, i. 44.) Luc. ix. 10.—Marc. vi. 30.—On Mat. xix. 1.
4. On ii. 13.
  7. On Marc. vi. 37.
  9. See 2 Kings iv. 43.
  14. the prophet : on Marc. vi. 15.—that cometh : on Mat. xi. 3. The speech shows that the Jews understood Deut. xviii. 15 of the Messiah ; see 40, 41.
  21. Luc. viii. 24. Compare Ps. cvii. 23—31.
  22. stood : *i. e.* stopped on the N. E. expecting Jesus’ coming down from the mountain. The preceding miracle is related by St. John, simply as introducing the discourse, 26.

23. The wind, though violent, was fair *from* Tiberias and Capernaum, and may have driven the fishing boats for shelter to this *desert place* at night-fall; but for sailing *to* Capernaum, 25, it *was contrary*. Mat. xiv. 24. Mr. J. J. Blunt.—boats: Josephus, in his stratagem against Tiberias, found 230 boats on the lake, War, II. 21. 8.
24. *οὐν*: on Marc. iii. 31.
26. *i. e.* wrought according to God's laws, and such accordingly as God will approve. See Ps. li. 17.
27. labour not *or* work not, MARG.—meat: Prov. ix. 1—5; Isai. lv. 2, 3.—sealed: *i. e.* accredited as his own, Eph. iv. 30; some understand the Egyptian practice of sealing a victim approved for sacrifice, Herod. II. 38.
31. Ex. xvi. 4, 14; Num. xi. 12; Deut. viii. 3. Their meaning seems to be, Ps. lxxviii. 25, that instead of a single preternatural meal, the manna continued *forty years*; and is very much in the spirit of their ancestors, 18—21 of the same psalm.
36. See 26.
37. *i. e.* all who make a right use of God's preventing grace, see 44, 45; 64, 65; and on Luc. xiv. 15.—in no wise cast out = warmly welcome.
39. Very similar Greek recurs xvii. 2. (And, according to the ordinary punctuation, there is the like irregular construction in vii. 38.)
40. iii. 14, 15.
44. On 37, see Jer. xxxi. 3; Hos. xi. 4. On account of the prejudices of his corrupt nature, but this no more implies irresistible grace than does *TRAHIT sua quemque voluptas*, Virg. Ecl. II. 65.

45. Isai. liv. 13; Jer. xxxi. 34.—The hebraism (Jer. liii. 4) occurs, Mat. xi. 11, xxv. 34. St. Paul uses the more classical θεοδιδακτοι, 1 Thess. iv. 9.—hath heard, and hath learned: “ must allude to that knowledge of the will of God, which he had vouchsafed in the law and by the prophets.” [Rennell.]
50. “ I give you better food than Moses gave your forefathers, that religion which will procure to all who believe and obey it, everlasting life, 27—50.
- “ This benefit of eternal life I shall obtain for the world, by giving my own body to be crucified, 51.
- “ No one is entitled to this benefit, who does not acknowledge the efficacy of the sacrifice by which it is obtained, 52—63.
- “ But to do this, the preventing grace of God [Eph. ii. 8.] is requisite, 64—65, 37—40, 44—45.” Prof. Dobree.
51. living: having power to confer life, v. 21, 26, vi. 48, 57.
53. Some deem this prophetic of the Eucharist; but here “ eating” primarily means no more than *believing*, see 63. Thus, Whitby on 53, with Tertull.<sup>k</sup> Origen, &c.<sup>l</sup>—See Waterland, I. pt. i.

<sup>k</sup> *Hic panis in causam vite appetendus, et devorandus auditu, et ruminandus intellectu, et fide digerendus.* De Resurr. Mort.

<sup>l</sup> “ Our Lord is not there [i. e. John vi.] speaking either of his doctrine then taught, or of the Eucharist to be instituted, but of the great atonement to be made by his passion. The *eating his flesh and drinking his blood* there mentioned, mean the having a part in that atonement, being partakers of the benefit of Christ’s death and satisfaction. By this and this only we live; without

225, 277; and Bp. Cleaver's sermon (Oxf. 1808,) following Cudworth and Bp. Warburton. Also Dean Turton.

56. through the Father : *i. e.* because He lives, v. 26.
57. On 51.
58. *i. e.* not like the manna which your fathers did eat and are dead. Grotius.
61. offend : make to stumble.
62. Refers to their stumbling at 42, and Grotius supplies the aposiopesis, *will ye then not understand a SPIRITUAL eating?* will ye still hesitate when —.
63. Refers to their being perplexed by 52.—spirit : vii. 39, xvi. 7. Bp. Middleton thinks it here merely 'the animating principle,' as Mat. xxvi. 41; Rom. viii. 5; James iv. 5, and the similar contrast, 2 Cor. iii. 6. The spiritual part of man as opposed to sensual and grovelling thoughts; food which perisheth and passeth to corruption, as opposed to spiritual, Rom. viii. 12, 13.

it we die. It is by our Lord's meritorious death and passion that men are saved, as many as are saved: and were it not for that, no flesh could be saved. ' Except ye eat the flesh of the Son of man, and drink his blood,' except you participate of the virtue and merit of his body broken, and blood shed, that is, of his passion, ' you have no life in you.' Such as receive *worthily* and *perseveringly* the Sacrament of the Lord's Supper, thus participate, but not they only : for all that have ever lived and died in God's favour, from the beginning of the world, have eaten and drank Christ's flesh and blood, have participated of the benefits of his passion; and in that they yet live and stand, and not in any works or merits of their own...which, out of figure, comes plainly to this, that there is no salvation given unto men, but in and through the satisfaction of Christ." Waterland, V. 421, 422.

64. See 47.

65. See 37.

70. Devil: apostate and traitor. So Satan, Marc. viii.

33, is applied to Peter, as opposing the great design of our Lord's coming into the world. Macknight.—Euthymius explains the speech to mean, notwithstanding my having chosen you, ye retain your free agency for good and for evil.

VII. 1. to kill: for healing the infirm man at Bethesda, 19, 21, 23.

2. Tabernacles: a great festival celebrated for a week on 15 Tisri, in remembrance of their living in tents (Neh. viii. 16) in the wilderness, Lev. xxiii. 34; called also *Of Ingatherings*, Ex. xxiii. 16, because they returned thanks for the fruit of the vine. On the last day, Hosanna Rabba, or Great Hosanna, water brought with sound of trumpets from Siloam, in a golden pitcher, was poured over the morning sacrifice, chanting Isai. xii. 3, lv. 1, in remembrance of the water from the rock, 1 Cor. x. 4, and to pray rain on the approaching seed-time. While the feast lasted, they carried branches of palm, Ex. xv. 27, citron, &c. 2 Macc. x. 7.

4. They desired increased publicity to hasten his assumption of a temporal sceptre.—And: *i. e.* when.

5. Joses and Simon, see Appendix F. His own journey is related, Luc. ix. 51.

6. By going *then* he would have found crowds upon the road, whose tumult would prematurely lead him into peril with the rulers.

8. *οὐκ* may be said to occur for *οὐπω* in Ezra iii. 6. —Marc. xi. 13 is not a secure example, as that

- may be a proposition of existence, and express time past as well as future.
13. no man : for the rulers would have been wroth at hearing any praise, and the people at any obloquy. Bp. Pearce.
  15. letters *or* learning, MARG.
  - 16, 18. which : refers to *him*, understood in “his,” as at the beginning of Milton’s Hist. “*a ship unmanned, of which whole sex they had incurred the hate.*” Cf. Brunck ad CEd. R. 267.
  17. Any plain and honestly intentioned person may see whether I teach, &c.
  19. Ex. xxiv. 3.
  20. *i. e.* art possessed ; not dreaming in their simplicity that any could desire his death. His enemies, in seeking to punish an imaginary infraction of the fourth commandment, themselves broke the sixth.
  21. all : some at the miracle, some at the violation of the sabbath.—*θαυμ. διὰ* : see Marc. vi. 6.
  22. Lev. xii. 3 ; Gen. xvii. 10.—The patriarchal dispensation was not annulled by the Mosaic, Gal. iii. 17.
  24. *i. e.* not at first sight but according to reason. “ Let not thy fancy be guided by thine eye ; nor let thy will be governed by thy fancy : thine eye may be deceived in her object, and thy fancy may be deluded in her subject : let thine understanding moderate between thine eye and thy fancy ; and let thy judgment arbitrate between thy fancy and thy will : so shall thy fancy apprehend what is true ; so shall thy will elect what is good.” Quarles’ *Enchir.* Cent. II. §. 15, 1658.

27. howbeit: *i. e. it cannot be so*, for, &c.—whence, *i. e.* of what parentage, for they knew he must be born at Bethlehem; if they allude to Scripture, and not to their own traditions, the passage must be Isai. liii. 8 (on Acts viii. 33). Their meaning, see 48, differs from the Pharisees', ix. 29.
28. True ye do so know who and whence I am, yet I came not of myself, &c. Campbell says this contradicts viii. 14, 19; and takes it interrogatively, understanding *their* speech as vi. 42.
33. unto them: unto the unbelieving Jews generally.
34. Prov. i. 28.—Ye shall seek a Messiah answering to your own imaginations, and vainly expect him; for there is none other than myself.—where I am: (*some read here and* 36, whither I shall go or am on the point of going,  $\epsilon\lambda\mu$  vox poet. for  $\epsilon\lambda\mu$ , comparing viii. 21.) The reason is given, viii. 23.
35. See Appendix B. *note* (a). Will he raise a party among *them*?
36. On 34.
37. See Isai. xii. 3, viii. 6; and what is said about the water, above on 2.
38. Prov. xviii. 4; Isai. xliv. 3, lv. 1, lviii. 11; Joel ii. 28, but none of them literally correspond, and perhaps “said” should be “commanded” (as the Syriac, Theophylact, and Chrysostom,) referring to what precedes. Houbigant cites Num. xxiv. 7. Probably we should point . . . “If any thirst let him come to me, and let him drink that believeth on me; as the Scripture hath said ‘Out of,’ &c.” . . . and understand the citation to

- concern Messiah himself; cf. Jer. ii. 13; Ps. xxvi. 9; Zech. iii. 1.
39. See xvi. 7; Acts ii. The effusion of the spirit had ceased with Zechariah and Malachi, though faintly manifested, Luc. i. 41, 67.—glorified: by the Ascension, xii. 16.—(Bp. Pearce, in his Comm., seems to have fallen into a great misapprehension.)
40. On Luc. xiv. 15.
41. Galilee: on 52.
42. Ps. cxxxii. 11; Micah v. 2; 1 Sam. xvi. 1, 4.
48. rulers: on iii. 1.—Pharisees: *i. e.*: of those principal ones to whom the name properly belonged.
49. Deut. xxvii. 26. “God prefers the Heart to the Head; piety to parts and capacity; and is much better pleased with the right use of the Will, than the advantage of the Understanding.”—Collier’s Eccl. Hist. of England, I. 225, 1708. See Lightfoot’s H. H. upon Mat. iii. 7; and Harm. IV Evang. upon Luc. v. 17. §. 1.
51. *its* man: perhaps would be better rendered “the man,” *q. d.* the CRIME it makes no doubt about condemning; but it pauses to ascertain, whether the MAN has actually committed the crime, before it condemns HIM.
52. They meant to condemn him as an impostor, Deut. xviii. 20. Angry men, says Campbell, are given to exaggerate, though not always wilfully; Gathper, Jonah’s birth-place, was there, 2 Kings xiv. 25. (Josh. xix. 13; Isai. ix. 1;) and Elijah, Elisha (?), Amos, Hosea, Nahum, were all Galileans. Perhaps, however, the words are usually taken too strictly; whereas, we may understand them to mean Messiah simply, who must neces-

sarily appear at Bethlehem ; and to be spoken tauntingly, rather than as matter of historical experience.

VIII. 5. With Lev. xx. 10, compare Ezek. xvi. 38, 40 ; Deut. xxii. 24 ; Michaelis, I. 374.

6. Dr. Hales suggests Jer. xvii. 13, but there is no necessity to suppose that Jesus traced any literal characters ; he repeats his action, 8, to give them an opportunity of withdrawing.
7. the stone : one of the witnesses (two were indispensable, Deut. xvii. 6,) threw a large stone, which was a signal to the bystanders to complete the punishment.
8. Comparing Num. v. 17, 25, Jesus declares himself willing to take cognizance, if they were willing to abide the consequence, imposed by tradition, of being involved in the same curse, should they prove equally guilty. So rife had the crime become, that about this time, by advice of R. Jochanan ben Zacchai, from Hosea iv. 14, the Sanhedrim abrogated the trial, as it failed unless the husband was himself blameless. See Lightfoot's H. H. and serm.
10. condemned : *i. e.* given warrant for thy punishment.—Judging the incident (which seems alluded to in 15,) liable to misinterpretation, many copyists omitted these eleven verses, Augustine de Ad. Conjug. II. 7. Jesus nowise extenuates her guilt or questions the punishment of the Law, merely declining to have another's office insidiously thrust upon him, as Mat. xxii. 16—21. If he condemned, they might accuse him as invading the prerogative reserved to the Romans of capital punishment, (but see Biscoe, 144, and

below on xviii. 31); if he declined, to the Jews, as encouraging a breach of the Law. Biscoe thinks their sole object was to obtain from him something derogating from the law of Moses, as in the case of the sabbath, vii. 22, 23. The notice in Euseb. H. Eccl. III. *ult.* Hieron. adv. Pelag. II. 6, and other antient writers, proves how carefully the genuineness of Scripture was tested in early times.

12. This was spoken in the early sunshine, 2. It may also allude to Ps. cxix. 105; Prov. vi. 23.
13. On v. 31, 32.
15. Ye judge from passion and prejudice, I judge not any man *so*, vii. 24; Isai. xi. 3.
17. Deut. xvii. 6, xix. 15. Cf. Deut. xviii. 22.
20. treasury: on Marc. xii. 41.
21. Deut. xxiv. 16; 2 Kings xiv. 6. On Marc. xvi. 16.
22. Self-murder was detested by the strict Jews, (Jos. War, III. 8. 5, and Biscoe, 584, 1829); this is spoken maliciously. The guiltiness of suicide results mainly from life's being to each a state of probation. Cf. Euxitheus, the Pythagorean, in Athen. IV. 157.
24. *he*: Bp. Pearson, II. r<sup>4</sup>.—sins: *i. e.* impenitent, with no opportunity of another Deliverer. Heb. x. 26.
25. beginning: 12.—*quem dudum dixi a principio tibi*. Plaut. Capt. III. iv. 91; Dan. viii. 1, LXX; Isocr. Nicocl. 32. D.—ἀρχὴν, as *prorsus, omnino*, (like *at all*) occurs always with a negative, Lenep ad Phal. Epist. XVI.
28. On iii. 14. Alluding to the prodigies attending, and subsequent to, the Crucifixion.

32. the truth : the gospel, of which the ceremonial law was but the shadow.
33. They are speaking of their own times, for we cannot think that their unbending temper affected to forget the taskmasters of Egypt and Babylon, see Lam. v. After the return from Babylon, they remained tributary to Persia till Alexander's time (when they first learned something of the Greek philosophy); on his death, the neighbouring kings of Egypt and of Syria alternately protected and oppressed them ; next came the persecution of Epiphanes, and, after brief independence under the Maccabees, Pompey made them tributary to Rome. Four times was Jerusalem taken. Here they perhaps understood *religious* and *personal* freedom ; our Lord means *moral*.
35. Some interpret of the ceremonial law. Heb. iii. 5, 6; compare also Gal. iv. 22, 30.—This may be illustrated by the casting out of Ishmael and his mother, and have been suggested by 33.
39. *i. e.* in spirit as in blood. Cf. his faith, Rom. iv. 18; his obedience, Heb. xi. 8, 17.
41. (The Ishmaelites were descended from concubinage), *i. e.* we never went astray after idols, for of this they were cured by the captivity at Babylon. The connection between God and the Jewish people is frequently spoken of as a marriage-covenant. Ezek. xxiii. 37; Wisdom xiv. 12, &c.
42. ἐξῆλθον : relates to His eternal filiation (on Marc. i. 38), and ἦκω, to His assumption of the flesh.— . . . et tamen non separantur. *Exivit autem a patre ut radius ex sole, ut rivus ex fonte, ut*

*frutex ex semine.* Tertull. adv. Prax. 22. See Bp. Bull's Def. Fid. Nic. IV. 4. 9; and Faber's Apostol. II. 237. 288. 294. 415.— $\xi\zeta\eta\lambda\thetaov$ , relates more particularly to the eternal filiation,  $\eta\kappa\omega$  to the mediatorial commission.

44. manslayer: as bringing death by sin, 1 John iii. 8; Rom. v. 12.—when *any of you* speaketh falsehood: ellipse of  $\tauic$ , 1 Kings xxii. 38; Gen. xxv. 30, *propterea vocavit nomen ejus Edom*, instead of “vocatum est,” also Gen. xlvi. 1; Deut. xxxiv. 6; and *si ceciderit cadens*: i. e. *aliquis*, Deut. xxii. 8, as *audierit qui audiet*, 2 Sam. xvii. 9.<sup>1</sup> In 2 Kings xix. 35, our Translators should have printed, “and when *people* arose.”—of his own: i. e. after the manner of his kindred.—for his father also is a liar: (The improvement obtained by omitting the comma, is due to Prof. Scholefield.) as referring to the preceding  $\tau\bar{o}\ \psi\epsilon\bar{u}\delta\bar{o}\varsigma$ , St. John would probably have written  $\tau\bar{o}\bar{u}t\bar{o}v$ . *quia mendax est et pater ejus*. Archelaus, apud Routh. Rel. IV. 214, labours to explain “pater Diaboli.” The Anglo-Saxon (printed by Patrick Young, Dordrecht, 1665, and previously by Abp. Parker, 1571.)  $\text{f}\bar{o}\bar{n}\bar{\jmath}\bar{h}\bar{a}\bar{m}\ \text{h}\bar{e}\ \text{h}\bar{e}\ \text{i}\bar{r}\ \text{l}\bar{e}\bar{a}\bar{j}$ .  $\text{I}\bar{j}\ \text{h}\bar{y}\bar{r}\ \text{f}\bar{a}\bar{e}\bar{d}\bar{e}\bar{n}\ \text{e}\bar{a}\bar{c}$ , *for he is false and his father also*, might have suggested to our Auth. Translators, Bp. Middleton's version.
45. “The truth of the matter may be the real, though, with regard to himself, the unknown [as with regard to others, the unacknowledged,] cause of his unbelief. A man's mind may, by gross errors

<sup>1</sup> Cf. Cardwell ad Aristot. Eth. Nic. III. 1. 6; Heindorf ad Plat. Gorg. 456.

and inveterate prejudices, be so alienated from the simplicity of truth, that the silliest paradoxes, or wildest extravagances in opinion, shall have a better chance of gaining his assent, than truths almost self-evident.” Campbell. Cf. Lactant. Inst. Div. VII. 1.

46. *i. e.* convicteth me of any thing which can impair my credit.
48. Hammond instances our saying of a cruel man, that he is a Turk ; of an avaricious man, that he is a Jew, &c. Their meaning appears to be, that Jesus was asserting a falsehood, as the Samaritans did in preferring Gerizim.
55. Rightly, in his purposes.
56. longed : Mat. xiii. 17. (Bp. Pearce aptly adduces the use of *ἡγαλλιάσατο*, as correspondent with *ἐπιποθεῖ*, Ps. lxxxiii. 2, LXX.—Heb. xii. 13, 19 ; 1 Pet. i. 10, 12.—saw it : Bp. Warburton thinks by the typical import of Isaac’s sacrifice being subsequently intimated to him (Gen. xxii. 18.) in reward of his obedience ; see Abp. Magee, I. 384, III. 231, 1832. Campbell supposes that “ his faith was equivalent to seeing ;” but in that case, St. John would rather have said, “ he BELIEVED and was glad.”)
57. Judging probably from his appearance ; and Lightfoot notes them to mean, thou hast not even attained the earliest commencement of old age, referring to the Levites’ superannuation, Num. iv. 3, 23.
58. Compare Ps. lxxxix. (xc.) 2 ; Vat. LXX. and Ex. iii. 14.—*εἰμί* is the strongest tense of the strongest verb that could be used ; a past tense would have given less support to the eternal filiation.

59. Lev. xxiv. 15, 16.—The mob could by summary process inflict what was called the *Rebels' beating*, or the *Judgment of zeal*, and it frequently proved fatal; on Mat. xxi. 44; Acts vii. 59, xxi. 31, 32. See Luc. iv. 29.
- IX. 1. This may have occurred when He was some little distance from the temple, and He may next, 35, have seen the man at Dedication, x. 22. Lightfoot and Doddridge refer the miracle itself to this latter feast.
2. this *man*: not in an anterior state of existence, but before birth. Lightfoot. Bp. Pearce construes thus, “Which did sin? this man *that he is blind?* or his parents *that he was born so?*” citing Jos. Ant. XVIII. 1. 3; War, II. 8. 14, which confine transmigration to the souls of *good* men. See Wisd. viii. 20. The disciples elsewhere shew themselves tinctured with the prevalent Pharisaic doctrines.
3. but *the consequence will be that*, &c. Otherwise “*that --- him*” must be parenthetic.
5. the light: referring to the case before him.
7. to the pool: (in Hebrew, *Shiloah*), probably to try the man’s faith.
9. like him: we may easily imagine a new vivacity and “sprightfull cheerefulness” in his look, which it did not exhibit before. Bp. Hall’s Contempl.
16. this *man*: Jesus.
17. *i. e.* What opinion of him hath this work of power and mercy to thee, wrought in thee? Hammond.
21. age: thirteen years was the competent time.
22. Jews: *i. e.* Sanhedrim; as just above, the Pharisees.—put out: the lightest excommunication lasted thirty days, and forbade its subject to ap-

proach within four cubits of *any* human being ; the next, which is here meant, excluded from the Synagogue, so long as it remained in force ; the third was a perpetual exclusion. See Grotius ad Luc. vi. 32, and Selden *de Synedriis*, I. 7, (who makes only two degrees.) That our Lord and St. Paul, &c., were not excommunicated, was owing to their being *disciples of the wise*. Biscoe, 246, 1829.

24. *i. e.* confess the truth ingenuously, cf. Josh. vii. 18, 19.—sinner : sabbath-breaker, 16.
27. and ye did not hearken ; wherefore would ye hear *it* again ?—Campbell's note forgets that ἀκούω has two meanings, according to the case understood after it.
30. The man contends that Jesus' mission must be from God, and at least equal, 32, to any preceding prophet's ; he did not yet recognise His higher character, 36. It was the Sanhedrim's office to distinguish true and false prophets.
31. Ps. lxvi. 18.
33. παρὰ Θεοῦ - - 16 παρὰ τοῦ Θεοῦ : perhaps a better solution than Dr. Townson's, Works, I. lxiii. 1810, may be . . . that the Pharisees lay emphasis on " *God*," meaning to imply that it was from the powers of darkness ; and that the restored man, not for so much as an instant dwelling upon this, lays his emphasis on " *was not*."
34. altogether : body and soul, *or rather*, your parents, like yourself, were good for nothing. Contumelious mention of a person's father and mother with all their progenitors, is a common insult in Persia.—cast out : excommunicated.
39. judgment : to discriminate those who are blind by

ignorance, from those who wilfully see only through prejudice and self-conceit; (Euthym.) meaning τὸ τῆς ψυχῆς ὄμυα,<sup>m</sup> or, as Chaucer says, *the mindes eyen.*

Such darkness is not of the eyes alone,  
But of the mind a dimness and a mist.

41. On 39 and xv. 22.

- X. 1. This chapter relates to Dedication, 22. (What intervened since Tabernacles, vii. 1, &c., is partially in St. Luke x. 17—xiii. as to the journey, and is entirely omitted by Mat. and Marc.) The ensuing discourse may be inferred, 20, 21, to arise from the Pharisees' imputations, ix. 24, where He is pronounced an impostor.—climbeth up: Satan, the enemy who sowed tares *in the night*, 10 (Par. Lost, IV. 178—193). Mat. xiii. 24, 37; John viii. 44.
2. entereth: denoting *habitual*, not *exclusive*, use.
  3. In the east, as in Spain and parts of Gloucestershire, the flock *follows* the shepherd and his dog, Ex. iii. 1; Num. xxvii. 16, 17. Every sheep in Greece answers to its name when called, Isai. lx. 11; Ezek. xxxvii. 22.
  5. stranger: unauthorized teacher, him that would seduce them.
  7. door: different from the door in 2. The *first* fold, 2, is the Jewish church; the *second*, 7, the Christian sheep selected out of that: of the *first*, He arrives as the shepherd; but as drafting the

---

<sup>m</sup> Cf. Ov. Met. XV. 64; Ast ad Plat. Rep. VII. 533, Steph.—For *sunset of life* (Campbell's Lochiel) first used by Empedocles, Aristot. Poet. 35 Tyrwhitt (= XXI. §. 13), see Ast ad Plat. Legg. VI. 770; Athen. XIII. 592.

*true sheep thence into a more peculiar fold, He is as it were the door of these last,* (Eph. ii. 18.) and when these are secured, He will adopt the same process with new and different (*i. e.* gentile) sheep, 16, xi. 52.

8. There is difficulty in defining the “porter” or under-shepherd in 3 (unless it be Moses, with the great body of type and prophecy accumulated during 4000 years), and “all” in 8. (That there were *no previous* false-Christ, is well argued by Mr. Greswell, on Par. II. 531—537, so far as an *a priori* argument can be trusted).—πρὸς ἔμοῦ, is perhaps to be understood as ἀλλαχόθεν ἡ διά ἔμοῦ, (James iv. 12; 1 Pet. iv. 8), taking ἤλθον in the most aoristic (Matth. Gr. Gr. §. 506, V. 2; *Casauboniana*, 72, for Polybius) sense as expressing the fact of their *having* so come, at whatsoever period and however future that coming may be, = “shall have come some other way than by me;” and then ἤκουσαν will be “hear,” as in Luc. viii. 53, difference of idiom compels us to render “was dead,” instead of the literal “is dead,” and as in John xi. 13.<sup>n</sup>
9. Through Him is salvation, and His service is perfect freedom (go in and out), and they shall find rest for their souls, cf. Ezek. xxxiv. 10—16, 23.

<sup>n</sup> Macknight construes πρὸς ἔμοῦ, *in my time*, i. e. while Messiah is rumoured to be at hand, citing πρὸς τῶν θυρῶν, Acts v. 23, where πρὸς is of place. Mr. Greswell on Par. II. 527, construes πρὸς ἔμοῦ, “in my stead.” Could it be determined whether *all*, in this verse, means *false shepherds* or *false sheep*, the sense of the preposition would be fixed; and unfortunately could the preposition’s meaning be determined, so likewise would be *all*.

He is really *a shepherd*, as evinced by the propriety of his ingress, 2; and, 7, is *the only* one authorized to give admission into the new covenant: but He is more, 10, 11, 18; he is the good shepherd, as is manifest from his purchasing his flock's safety by willingly and spontaneously laying down his own life for that end, (not to prove *that he is* their shepherd, but *IN THEIR STEAD*; Acts iv. 12). Compare Isai. xl. 10, 11.

11. *ponere animam*, Propert. I. xiii. 15, II. viii. 43.  
ψυχήν τε δώσω τῆσδ' ὑπερθανεῖν χθονός, Eur. Phœn. 998; Heracl. 550, 551.
16. Ezek. xxxvii. 22.—the coming in of the Gentiles, Ps. ii. 8, lxxii. 11; Isai. ii. 2, xi. 10; Malachi i. 11.
18. Bp. Pearce understands of a command to say what he has just said, as xii. 49, 50.
22. Dedication, called also the feast *Of Lights*, could be celebrated (like Purim, as of human institution) elsewhere as well as at Jerusalem, and lasted eight days, beginning 25 Cisleu (middle of December; and, as many readers would not be aware of this, St. John adds that it was winter). It was founded by Judas Maccabæus, 1 Macc. iv. 52—59, in memory of the renewal of the altar after the profanation of Antiochus Epiphanes, B. C. 163; and our Lord's keeping it, shews that such festivals of human institution are authoritative. (The dedication of Solomon's temple, was celebrated about Autumn, 1 Kings viii. 2; 2 Chron. v. 3; and of Zerubbabel's, about the beginning of spring, Ezra vi. 15; 1 Macc. iv. 36—59.

23. Solomon's porch, Jos. Ant. XX. 9. 7, faced the mount of Olives; the terrace (400 cubits above the valley, 1 Kings v. 17) on which it was reared, being the only part which escaped the Chaldean ruin. It was built by Herod I. and had a flat roof.
24. *ψυχὴν αἴρεις*: Dr. Hales compares *cur me enecas?* Ter. Andr. IV. i. 36; and Hor. Epop. XIV. 5. Cf. passage from Cic. cited on Luc. xii. 29.
25. I told you (and ye believe not): see v. 36, and below, 38. Ye would not believe my verbal affirmation, now, 37, look to the attestation borne by the works which I do.
26. as I said unto you: perhaps should begin the next sentence, see 14.
27. Similar variety, Rev. i. 19. and καὶ δὴ δοῦρα σέσηπε γεῶν καὶ σπάργα λέλυνται. Iliad B. 135.
30. UNUM, non UNUS, *ad substantiæ unitatem, non ad numeri singularitatem*, Tertull. adv. Prax. 25. 15. The latter was the Sabellian error, see Col. ii. 9.—On the other hand, the neuter in xvi. 13, would have been adverse to the personality of the Holy Spirit. Of Praxeas, Tertullian says, rather happily, *PARACLETUM FUGAVIT, et Patrem crucifixit.*<sup>o</sup>
33. See Bp. Bull's *Judicium Eccles. Cath.* V. 6.
34. Ps. lxxxii. 6. (See the whole of the psalm.) St.

<sup>o</sup> Praxeas, and Beryllus (of Bostra, in Arabia, A. D. 242.), supposed the whole Divinity of the Father to dwell in Christ; Sabellius, only a part, put forth temporarily and re-absorbed. Either notion denies the Divine Personality. Cf. Bp. Pearson, III. e. and Waterland, V. 230.

*Quod dixit unum, liberat te ab Ario; quod dixit sumus, liberat te a Sabellio.* Augustin. Tract. 36.

Paul cites thus, Rom. iii. 19; see on John xii. 34. If catachrestically magistrates ordained by God's particular commission to earthly dominion, were by inspired and holy men termed *gods*, am not I, sent and authenticated by the Father in a far higher capacity to establish a spiritual kingdom, much more entitled to be called the Son of God? The works which I do, prove it.

36. broken: evaded, contradicted, have the propriety of its expressions questioned.

40. abode: at Bethabara about a month. Abp. Newcome.

XI. 1. That the preps. here are to be construed as i. 44, is confirmed by Luc. x. 38; Bethany being the dwelling-place of Lazarus, who, according to tradition, was now thirty, and lived to be sixty, Epiphan. Hær. 65, 54. St. John, who alone of the Evangelists wrote after his decease, is therefore the only one who dared publish his name, see xii. 10.

2. When St. John wrote, her unction was fulfilling the prophecy, Mat. xxvi. 13.

9. The Jewish day from sunrise to sunset was so divided, the hours of course varying in length according to the season of the year; thus, if the sun rose at five, the third hour was half-past eight; if at seven, half-past nine; and the sixth hour always ended at noon. (It is essential to bear in mind, that the antients reckoned hours from their ending rather than their beginning, Dr. Hales' Chron. I. 12 oct. Waterland, X. 432.) During the time appointed for my ministry they cannot hurt me.

10. him : Isai. lix. 10. Some prefer "it," referring to *world*; we know, however, that the antients (see Sir Henry Wotton's Life by Iz. Walton, 98, Major's edit. 1825,) regarded the eye as in a great degree the source of light, and Bp. Jebb, §. XI., compares Comus, 373—375, 381—385; see Eccl. ii. 14, and Samson Agonistes, 90, 92. 162, and 1689.
12. do well: *i. e.* recover; peril not thyself (and us, 16,) therefore by going so near Jerusalem. Didymus (*i. e.* Thomas, on Luc. vi. 12,) took courage to encounter martyrdom with his Lord, here displaying a resoluteness of character, which may degenerate into obstinacy, xx. 25.
20. Probably from exceeding grief, Job ii. 8 ; Ezek. viii. 14 ; Matt. xxvii. 61 ; not as failing in respect, 29.
25. Compare 1 Cor. i. 30.
33. groaned : Euthymius understands to mean suppressed his emotion.—was troubled, *Gr.* troubled himself, *MARG.* the Jews using the *Hithpael*, (*i. e.* reciprocal) as a passive, see 2 Pet. ii. 8.
39. See 17. Aristoph. Av. 474. The Jews are said to have buried immediately, and to have visited the tomb for three days after for the chance of returning life. Jairus' daughter had not been dead an hour ; the widow's son was *going* to the grave ; on Lazarus Death had exercised its full effects.
41. Appears to have been verbally uttered for the bystanders' assurance, that he wrought by no unholy or infernal agency, but was a *true* prophet.
45. The very people whose wrath they now depre-

cated, were the exactors of vengeance ; “they crucified Christ, for fear lest the Romans should come, and his death was it [which] brought the Romans upon them.” Abp. Laud, 10 Jan. 1644.  
See Dan. ix. 26, 27.

46. Probably the same that caviled in 37.
48. *i. e.* if they should make him king ; which apprehension Caiaphas suggested, might be easily removed.
49. that year : means only *at that time*, the dignity being now bestowed very irregularly, and with no life-interest. Lightfoot (serm. on Judg. xx. 27) understands an emphasis of *that year*, “when vision and prophecy should be sealed,” and the Spirit poured down. Nehemiah was the last who prophesied, Neh. vii. 65 ; cf. what Josephus relates concerning John Hyrcanus, Ant. XIII. 10. 2, 3, and 12. 1. War, I. 2. 8.
51. The evangelist means that Caiaphas, in these impatient words, spoke by inspiration, though without being himself aware of it ; in alluding to the goat of sin-offering, Lev. xvi. 16 ; Herod. II. 39, he knew not that he was speaking of the true paschal lamb, 1 Cor. v. 7.P—Vicarious sacrifices were not uncommon in the gentile world. Diod. Sic. II. 4 ; Virg. Æn. V. 815 ; Suidas περίψημα ; and, of the Marseillois, Servius ad Æn. III. 75. See Casaub. ad Sueton. Calig. 14.

---

<sup>P</sup> “ Euen after the same maner ye blynde bysshoppes of Rome (that blynde Balaam I saye) not vnderstondynge what he dyd, gaue vnto your grace this tytle : *Defendour of the fayth* --- where in very dede the blynde byssoppe (though he knew not what he dyd) prophesied,” &c. *Coverdale’s Dedication to Henry VIII*. 1535.

53. so : *i. e.* adopting Caiaphas' hint.
54. no more : till the Passover. Ephraim's precise site is unknown, but was not very distant from Jerusalem. Jos. War, IV. 9. 9. Abp. Newcome supposes his stay about a month. Thence he went through Palæstine by Samaria and Galilee to beyond Jordan, Luc. xvii. 11—xviii. 4, and Jericho, as noticed by Luc. Mat. and Marc.
55. By sacrifice to remove some defilement, 2 Chron. xxx. 17, 18. Cf. Acts xxi. 24.

- XII. 1. six days : *i. e.* the 8 Nisan (Saturday, 30 March, U. C. 783); of course after the Sabbath which ended at six p. m. so that strictly the 9th of Nisan was begun. Greswell.—The *fourth* Passover, on ii. 13.—πρὸ : so Plutarch's Numa πρὸ τριῶν ἐτῶν, *three years before*. 2 Cor. xiii. 2.
2. At the house of Simon the leper, Mat. xxvi. 6, see on Luc. vii. 36. The first meal after the Sabbath's conclusion was always something more than ordinary (Maimonides in Lightfoot, Gresw. Suppl. Diss. 521) and it is more natural to suppose the unction occurred now than after verse 18. (It *certainly* occurred some day between Saturday and Tuesday nights both inclusive).
  3. spike-nard : On Marc. xiv. 3.
  4. bare : had it been meant to express embezzlement, would perhaps have been ἐνοσφίσατο, as Acts v. 2 ; Tit. ii. 10 ; 2 Macc. iv. 32.
  5. A penny (= 7½d.) was a day's wages in harvest. Mat. xx. 2.
  10. On Acts xv. 37.

13. On Mat. xxi. 4—9.
15. Zech. ix. 9.
16. glorified : i. e. had ascended. The Evangelist means to say that this fulfilment of prophecy, brought about by the people's excitement, was not at once understood by the disciples.
17. ὅτι seems the better reading, for otherwise perhaps it would have been ἐφώνει. The ἐμαρτύρηται must be understood of the intermediate period from Lazarus' recovery to the time of Christ's entry.
20. These were hardly Hellenistic Jews, vii. 35, but more likely uncircumcised proselytes of the gate, Acts x. 28, who, without partaking of the Passover, came to worship in the outer court, see Mat. x. 25. Jesus replies that not a few, but all, would embrace the gospel, but that his own death is previously necessary. Philip and Andrew were of Bethsaida, John i. 44, and the men might have been their neighbours, or have trafficked with them.
24. i. e. barren ; see 1 Cor. xv. 36. The heart of the grain lives on, but all the follicles which enfold it become rotten and are consumed. Abp. Newcome adds that it may be only a figure for consigning to the earth.
25. hateth : i. e. holdeth comparatively valueless, Luc. xiv. 26, as *animæ prodigum*. Hor. Od. I. xii. 38. οὐ φιλοψυχήσαντες. Lysias Epitaph. 193.
26. Mat. x. 24, 25.
27. Luc. xii. 49.
28. See xiii. 31.—glorified : by former dispensations, and now by admission of the gentiles.—Those

- who said it thundered were perhaps the Greeks who understood not the language. Wetstein.
30. It was the third ; the others being at the Baptism (as High Priest) and Transfiguration (as Prophet) ; now as King.
31. Compare xvi. 11.—Perhaps means, The world is now on the point of condemning itself by condemning me, nevertheless my condemnation is a death-blow to Satan.
32. draw : *qui enim ad supplicia abducuntur, omnes ad spectaculum illud trahunt*, Scaliger. There is, of course, a further sense in the words here.
34. 2 Sam. vii. 13 ; Ps. lxxxix. 29, 36, cx. 4 ; Isai. ix. 6, 7 ; Ezek. xxxvii. 25 ; Dan. ii. 44, vii. 14, 27.—The Jews admitting that Jesus styled himself the Son of Man, ask how (if he must be hanged on a tree, or rather if he be removed from earth) he can be the one foretold ? He merely bids them use the brief space remaining (taking allusion from the approaching dusk) to learn the character of his mission. His answer disappointed them, and thus they were passive spectators of his sufferings.
36. He departed to Bethany. Mat. xxi. 17.
38. Isai. liii. 1.—revealed : Isai. lii. 10, the phrase probably arose from their long loose sleeve falling back from a raised arm, on Luc. i. 15.
39. Isai. vi. 9. From St. John's omitting *τοῦ λαοῦ τούτον*, we should probably supply not *he* but *it* or *this people* ; we read of Pharaoh's hardening his heart and of God's hardening Pharaoh's heart. Compare the citations, Mat. xiii. 14 ; Acts xxviii. 26 ; and remark that St. John considers Isaiah to have seen *Christ's* glory, that

St. Paul names, 25, the *Holy Ghost*, and that Isaiah says the *LORD of Hosts*; see on Marc. iv. 12; Michaelis I. 226. It is quoted also Luc. viii. 10; Rom. xi. 8.

40. The most ignorant can hardly imagine that events come to pass for no other reason than to fulfil a prediction, what is foretold by inspiration being undoubtedly to take effect. The Almighty fore-knew that many would reject Christ, and therefore put it upon record. That what Providence foresees should be foretold, is accumulating evidence upon evidence for the future; for what is about to occur, will equally occur whether foretold or not. Origen contr. Cels. II.—On Marc. xvi. 16.
42. ix. 22.
44. At some other time; 36 appears to contain the last words spoken on his last retirement to Bethany, and the termination of his public ministry. St. John having just dwelt on their refusing his *miracles*, now proceeds to their neglect of his *doctrine*.
47. See v. 45.
48. v. 27.

XIII. 1. Passover, the chief festival, Ex. xii. 12, 29, lasted seven days from 15 Nisan (Nisan 14 being the feast day, and at dawn of 16 they offered the wave-sheaf, on Luc. vi. 1). All, Num. ix. 1—12, attended and the houses of Jerusalem were thrown open, the lambskins being the sole remuneration; they who arrived too late, kept it on the fourteenth of the month following. No leavened bread, see Deut. xvi. 3, was allowed.

It has been asserted<sup>q</sup> that the Jews did not always agree in reckoning the new moon, and therefore Christ ate it regularly with his disciples (Luc. xxii. 15) on the Thursday, and was himself, 1 Cor. v. 7, crucified at the Pharisees'

---

<sup>q</sup> Much of the perplexity with which the question is usually regarded, will be dispelled by recollecting that our blessed Lord answered to two lambs altogether distinct. As a full and perfect sacrifice He was the SACRIFICIAL lamb (see on Mat. xxi. 12, and xxvii. 45.) with this grand difference, that He was offered once, and for all, and for ever. Hence He became likewise the lamb of the PASSOVER, for as this was a *sign* that the lives of the Israelites should not be taken, so did His death certify that the pains and penalties of disobedience shall not be exacted on the soul. Bp. Pearce has shewn (in his Letters to Waterland, particularly the 2nd—and the reader will do well to consult subsequently Bp. Van Mildert's Life of Waterland, 213 seqq. and No. XXXV. of Abp. Magee) that nothing either *strictly* federal or *substantially* sacrificial belonged to the paschal solemnity . . . in its original institution a *sign*, and in its repetition a *memorial*. The respective purport of the Jewish and Christian passover, will at once explain how it happens that the one is of more frequent celebration than the other.

The Jewish was the anniversary of an individual favour to an individual generation, and its especial value was as pointing attention to another which was to supersede it, and which (as commemorating what no feeling, however grateful and devout, can ever sufficiently acknowledge) might well be solemnized every month and every week and every day, in short even so often as Christians took into their hands the material creatures of bread and wine, appointed to facilitate their spiritual reception of their Redeemer's body and blood; that thus, so often as they blessed God for what He has bestowed to the refreshment of their bodies, they should moreover recognize and adore His more precious provision of mercy to their souls: nevertheless, for the better distinguishing its mystic character, as one (and the principal) means of the accession of grace, it became confined to Sundays and the main festivals.

paschal hour (John xviii. 28) the ensuing day. (Dr. Hales' Chron. I. 65. oct.) It is much more reasonable to suppose that our Lord, knowing Himself the true passover, anticipated at the commencement of the Friday the meal which was properly celebrated at its close. There is not a syllable in St. John from which it can be inferred that He did strictly eat the *Paschal* supper. See xix. 14, and Campbell there; in xiii. 27, "the feast" may mean the seven days of its continuance; every victim killed during the solemnity, was called *passover*, 1 Chron. xxxv. 7—9; Deut. xvi. 2, now *chagigah*.—See on Mat. xxvi. 17.

2. when it was supper : (*or when supper was come*);  $\gamma\epsilon\nu\mu\epsilon\nu\omega$ , Mat. xxvi. 6 =  $\delta\pi\tau\omega\varsigma$ , Marc. xiv. 3.—now *i. e.* already.
4. garments, *i. e.* the outer one, Marc. xv. 20.
7. See 13—15.
10. He who has once embraced the Gospel, has only to remove unavoidable defilement (see xv. 3); as he who has bathed previously to a banquet, has only to wash his feet on taking his place at table.<sup>r</sup>
- 16, 17. Therefore no longer fix your hopes upon the honours of earthly ambition.
18. Ps. xli. 9, of Ahitophel's treason.—Our Lord refers to 10, 11; see also on xv. 3.
20. *Be not disheartened, for verily, &c.*
21. testified : spake more plainly.

---

<sup>r</sup> Hammond (here and upon Mat. iii. 1.) remarks that the priests bathed every day on entering the temple, and afterwards had repeatedly to wash their hands and feet only.

23. They reclined when at meat, on their left side, each man's shoulder covering the breast of his left-hand neighbour; the right-hand alone was used in eating, and their feet were far away, Luc. vii. 38. Originally they sat, Gen. xlivi. 33, (and Philo de Jos.) Ex. xxxii. 6; 1 Sam. xxviii. 23. The change occurs first in the apocrypha, probably posterior to the Macedonian conquests, Judith xii. 15; Tobit ii. 1, and consequently was probably introduced from the Greeks before the Jews became acquainted with the Romans. (Campbell's Prel. Diss. VIII. iii. §. 6; see also Sir Thomas Browne's Vulg. Errors, V. vi.) Among the remains of Persepolis is a figure seated on a chair and with a footstool. ἀνακλίνω *recumbo* is used by all the evangelists except St. John, κατακεῖμαι *decumbo* by all except St. Matthew, cf. Athen. I. 23. Appian (Civ. II. 98) and Plutarch (Life 47) mention that Cato the younger always *sat* after Pharsalia.
24. loved: regarded with peculiar affection.—“whom” relates to “one,” being John himself; this is no solitary instance, Mat. i. 16, of indistinctness arising from our relative's being unvaried in gender and in number.
- 25, 26. Must have been spoken aside, see 28; John leaned back, and Jesus was helping the company as was the master's custom. On Luc. xxiv. 30.
27. Judas finding his purpose penetrated, hurries to secure its instant execution, and thus received not the cup.—See on Luc. xxiv. 35.—Δρῆ γ', εἰ τι δράσεις Eur. Iph. Aul. 817. *Age si quid agis* Plaut. Trinum. IV. ii. 139. Our Lord's words are of reproach rather than of command.

31. It was God's glory that our Lord should die, and for his own that he should rise again.
32. himself, *i. e.* Christ - - - will permit him to declare his (*Christ's*) own glory (*by Resurrection, Effusion of Spirit, &c.*) Prof. Dobree.
33. vii. 34; viii. 21.
34. xv. 12; Lev. xix. 18. Reviving the perverted and almost obsolete injunction, and giving it new force by enjoining it *as he had loved them*.
36. After the descent of the Holy Ghost he would be stronger, see on xiv. 7; xvi. 23.
38. cock: on Mat. xxvi. 34.

XIV. 2. The allusion is taken from the numberless apartments in the temple, which was surrounded, south, west, and north, by three stories of chambers each five cubits square. Considering the universe as the Deity's true temple, the passage may countenance a plurality of worlds.

3. Refers to xiii. 37. Cf. 1 Thess. iv. 16, 17.
7. had known me, *i. e.* my purposes, and my salvation to the world; ye will understand better when I am gone.
8. sufficeth us, *i. e.* we desire no more.
9. Euthymius takes it affirmatively; Though I have been so long with you, ye have not comprehended my divine nature; *yet* in seeing me, ye behold the Father, &c.
10. Markland would put a comma after λαλῶ.
11. The works themselves must persuade you, if my words fail.
12. greater *works*, or *things*: Whitby explains of their large accessions of converts by the assistance of the Holy Spirit. Acts v. 15; xxv. 12.—See also Acts v. 17; xix. 12.

13. my name : Acts iii. 12, 16, iv. 30. “ My name ” is emphatic, unless “ that the Father ” be connected with the following words.
14. I : is more emphatic than in 13.
15. See 21. 23, xv. 10. 14; 1 John v. 4. That *the Christian risks nothing, and may gain everything*, is a most unhappy argument ; our Lord seeks to engage the affections, not to interest sordid calculations. “ It is, indeed, a just maxim that honesty is the best policy ; but he who is governed by that maxim, is not an honest man.”
16. another : furnishes an argument for the personality of the Holy Spirit, as distinct from the Father and the Son. Strigelius. xvi. 7. Bp. Pearson, VIII. u<sup>2</sup>. Literally *one called in* ; hence *advocate*, Fathers, Grotius, Beza ; *intercessor*, Rom. viii. 26, *comforter*, Erasmus. (The gospel dispensation was looked for as “ the Consolation of Israel,” Luc. ii. 25 ; and Lightfoot notes the Talmud’s supposition from Lam. i. 16, that *Menahem*, i. e. *Comforter*, would be a title of the Messiah) ; *monitor* or *reminder*, Michaelis I. 83 ; *interpreter*,<sup>s</sup> Ernesti.—As Christ was their Advocate with the Father, 1 John ii. 1, so, says Dr. Hales (Chron. III. 188. oct.) the Holy Ghost would be their Advocate with the world ; and thus Abp. Tillotson, serm. 198, &c. The Spirit is also our Advocate with the Father, Rom. viii. 26, 27.

\* Dr. Nicoll, Sermons 187. Oxf. 1830, objects strongly to Ernesti’s rendering, and says that the true meaning of the Hebrew word rendered by παράλ. is *mediator*, *embassador*.

19. See xvii. 24.—My resurrection shall be the certain proof that ye also shall be raised to eternal life. Bp. Pearce.
  20. On the descent of the Holy Ghost.
  22. world : meaning the Jews.
  23. 1 Cor. iii. 16; Eph. ii. 22.
  27. *i. e.* not the unmeaning inefficient salutation used in the world, *or* not uncertain in its possession as is that of the world, *or* not external tranquillity but of the mind. See Haggai ii. 9.
  28. See 24, and xiii. 16.
  29. Isai. xlvi. 9. See above xiii. 19. Thus ye need have no misgivings, xv. 1.
  - 30, 31. Not that he has of himself any authority over me, but *it is that*, &c. (*sed nihil contra me potest*, Prof. Dobree). See Mat. xxviii. 18.
- XV.
1. Perhaps after what is recorded, Mat. xxvi. 29; Marc. xiv. 25; Luc. xxii. 18, when He passed to Olivet.—Ps. lxxx. 8; Isai. v. 1; Jer. ii. 21.
  2. cleanseth, *i. e.* pruneth and dresseth.
  3. now : Judas was gone. See on xiii. 18.
  4. *i. e.* as I then shall abide in you.
  5. without = apart from, severed from, as i. 3.
  6. *καὶ ἐξηράνθη* : for *καὶ* = the relative, see subnote to Mat. xxvii. 9.
  8. Casaubon notes an ellipse of *οὗτω* after the *καὶ* as *μή μοι κερτομέωσιν, ἐμοὶ δὲ ἄχος ἔσσεται αἰνόν.* Odyss. π. XVI. 87.
  9. abide in, *i. e.* forfeit not, Rom. xi. 22; 1 John ii. 6.
  11. my joy : the joy which I feel may continue in you and, &c.. Cf. xvii. 13.
  12. xiii. 34. Eur. Alcest. 154, 155.

15. *i. e.* his master's plans or intentions or reasons.  
Cf. xiii. 16.
  16. *it is not ye that* have chosen me, but I *that* : compare Gen. xlvi. 8. Auth. Vers. and LXX.
  18. world : Jews, as xiv. 22.
  19. were of, *i. e.* had any affinity to.
  20. xiii. 16; Mat. x. 24. The objection to Schleusner's rendering of *τηρεῖν*, is that St. John uses the verb repeatedly, but never so. In Gen. iii. 15, the reading may be *τειρήσει*—*τειρήσεις*.
  22. xvi. 9.
  24. *i. e.* the sin of rejecting me, ix. 41.—have seen : therefore they are without excuse. The passage might be rendered “but now they have even seen *these*, yet have hated both me and my Father ;” the old way is however more forcible, for in seeing the works and me they have seen the Father, xiv. 9.
  25. Ps. xxxv. 19, lxix. 4; Isai. liii. 9; Dan. ix. 26.
  26. The Greek church, in their exceeding reliance upon this text, overlooked xiv. 18, 26; xvi. 15; Gal. iv. 6. Bp. Pearson however has shown that they differed not touching doctrine (the doctrine may indeed be found in Origen, Faber's Apostol. I. lvii. 1832) but touching its expression.<sup>t</sup> Bp. Pearson VIII. *between notes m<sup>o</sup>. and n<sup>o</sup>.*—See 1 Pet. i. 10, 11.
- XVI.** 1. offended, *i. e.* stumble.
2. doeth service : in the feudal sense, *i. e.* homage, religious service, worship. Acts xxvi. 9, 10.

---

<sup>t</sup> J. G. Walchii *Historia Controversiarum Gr. Lat. de Processione Sp. Sancti* appeared Jenæ, 1751. duod.

Biscoe 254, 1829. See Acts xxiii. 12, 13; *omnis effundens sanguinem improborum æqualis est illi qui sacrificium offert*, quoted by Wetstein from the Targum upon Num. xxv. 13.

5. xiii. 36, xiv. 5.
7. Although you only grieve (without seeking consolation from me), I tell you unasked that, &c.
10. righteousness: my being the true Messiah, or, according to Gilpin and Dr. Hales, of their justification through me, Rom. iii. 26, v. 18; 1 Cor. v. 21.
11. judgment: xii. 31; Lev. xxiv. 20.
12. now, i. e. before my Ascension; such as the abolition of the Jewish œconomy, Acts i. 6; the reception of the Gentiles without being subjected to the Mosaic ordinances, &c. Acts xi. 18.
13. the truth: Ps. xxv. 5; full apprehension of the purpose of the Gospel.—hear: in his ministerial capacity.—to come: Acts xi. 28, xiii. 1, xx. 28.
15. See Col. ii. 3.
16. shall see me: during forty days after the Resurrection. I do not perish, but I go my way, &c. vii. 33, xiii. 33, xiv. 9.
20. said: xiii. 16; Mat. x. 24; Luc. vi. 40.—world: as xiv. 22, or unbelievers generally. He alludes to the approaching crucifixion and ascension.
22. 2 Cor. vi. 10.
23. The descent of the Holy Ghost will have enlightened your understanding.
24. See Acts iv. 29—31.
25. φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων. Æsch. Agam. 1154.
26. Your praying in my name will be an acknow-

ledgment of your belief in me, for which the Father loveth you, and will grant your requests.—I *need* not say that, &c. as 23; see Rom. viii. 34; 1 John ii. 1.

27. Acts i. 21; 1 John i. 1.

30. Referring to 19.

31. A rebuke of their vaunted confidence of perception, see Acts i. 6.

32. Mat. xxvi. 31—ἐπὶ σφέτερα, Odyss. a. 274.

33. That the comfort of my doctrine may support you in the coming trial.

XVII. Witsius notes that our Lord preserves the order of the High Priest's confessions on the day of expiation, Lev. xvi. 17; Heb. ix. 26; Rom. vi. 10; *first* for Himself, that having fulfilled his office he may now enjoy his kingdom, 1—5 (Phil. ii. 9—11); *secondly*, for himself and the other priests, that they may be delivered from perils and filled with the Spirit, 6—20 (both these were on the sin-bullock); *thirdly*, for all Israel, 20, &c. (this last petition was on the scapegoat).

2. On vi. 39.

3. *i. e.* these are its conditions.—the only true God: not as excluding the two other PERSONS of the Godhead (which would require “thee only the true, &c.”) but as opposed to pagan polytheism, 1 Thess. i. 9; and thy revealed Son, 1 John v. 20, as opposed to Jewish unbelief; on Acts xx.

21. Bp. Middleton has a valuable note here.—whom thou hast sent: otherwise it might be thought that salvation was planned and accomplished by the Son alone. (The translation,

- “ and that Jesus whom thou hast sent is the Christ,” is not warranted by the Greek, cf. xx. 31; Acts v. 42, xviii. 28.)
- 4, 5, 10. glorified : contrast Luc. xvii. 10.
  5. with thee, *or* in thine own presence. See iii. 13, vi. 62; Phil. ii. 6.
  6. men, *i. e.* the disciples. All men belong to God as their Creator, and the Jews did in particular as a peculiar people; on i. 11.
  8. See xvi. 27—31.
  9. (See 20.) the world : as xvi. 20.
  10. *Or* (for all my *possessions* are thine, and thine are mine), and, &c.
  11. in thine own name—*i. e.* “ grant that they hold the faith in unity of spirit, in the bond of peace,” &c., 6.—Whether we should read *ἢ* or *οὐε* is a question of most difficult determination; the former might easily be introduced by the momentary inadvertence of a transcriber acquainted with attic attraction.
  12. son of perdition : Judas devoted to perdition (as son of death, 2 Sam. xii. 5), see xiii. 30; Ps. xli. 9, cix. 8; Acts i. 20.
  13. in the world : before I go hence.—my joy : the joy they derive from me, the joy which I feel in being the giver of salvation to man, may be complete in them, and by their preaching, Rom. x. 4, 12—16; Phil. ii. 2.
  15. In desolation therefore and anguish, and when all that we trusted deceives us, we are to pray not for death, but for protection and fortitude.—evil : see Luc. xxii. 31.
  17. Sanctify them by the power of thy truth. Thy word which Thou hast given me and I have given

them, unlike the obscure and contradictory conjectures of the world's sages, is pure and unerring truth; and as I devote myself as an offering without spot, Heb. ix. 14, grant that they also may be truly fitted for their important office. See x. 26; Jer. i. 5.

21. the world : we know that the world did remark,  
How those Christians love one another ! Tertull.  
Apol. 39.—Acts iv. 32 ; Rom. xii. 5 ; Eph. iv. 3.
22. ii. 11, xi. 40 ; Num. xxvii. 20, LXX.
23. *nostra et Ipsius conjunctio nec miscet personas nec unit substantias sed affectus consociat et confederat voluntatem.* [Cyprian<sup>u</sup>] de Cœnâ Dom. 6. The qualifying εἰς shows that the unities in the preceding verse, are to be understood as analogous, not as identical.—made perfect : 1 John. iv. 12, 18 ; Heb. xii. 23, xi. 40. — 20, 26, *Christianos omnes nobiscum conjunge in unum corpus mysticum, ut et in terrâ signa edant Spiritus sancti in illis habitantis ; et post vitam in illam felicitatem recipientur, quam mihi et meis destinati.* Prof. Dobree.
26. That they may not forfeit thy fatherly care and my spiritual presence.

XVIII. 1. The Cedron, Kidron in the O. T. (*i. e. black, gloomy* = our *Blackburn*, perhaps from overhanging trees or dark pebbles in its bed)

<sup>u</sup> *Liber de Cœna Domini, non Cypriani quidem, sed non indignus Cypriano.* Casaub. Exercitt. Baron. X VI. §. 39.

\* It may be well to anticipate the possible objection of Mat. xix. 5, 6 (Porson's third Letter, *end*), by remarking, that the order is there reversed ; and that there is between the two passages all the difference which can exist between the *limitation*, and the *reinforcement*, of a preceding proposition.

flowed along the deep valley of Jehosaphat, dividing Olivet from the city; and its summer stream was very scanty, 2 Sam. xv. 23. The Greeks, habitual naturalizers of foreign names, called it the torrent of *Cedars*; as they also (see Suidas) converted the Kison (*hard*), Judg. v. 20; Ps. lxxxiii. 9, which flows into the gulph of Ptolemais, into the torrent of *Ivy*.—garden: Gethsemane, on Mat. xxvi. 36.

3. the band: probably some of the temple-guard.—torches; creshettes in Henry VIII.'s Primer, sign. O. 2.
4. forward, *Gr.* forth; all however were *in* the garden.
6. Apparently in supernatural awe, 2 Kings i. 10, 12.
9. xvii. 12.
11. Naturally expresses the resignation to which He had just made up His thoughts, in the form of utterance then used, Mat. xxvi. 42.
13. On Mat. ii. 4. Annas was father-in-law to Joseph Caiaphas (who was appointed U. C. 779, and continued in office seven years) and his house was probably on the way. The Jews are supposed to have held him in high respect, as being dispossessed by the Romans, and he may have been *sagan*, *i. e.* vicar or deputy high-priest, 2 Kings xxv. 18; Jer. lii. 24; Acts iv. 6. See Biscoe, 590, 1829.
14. xi. 50.
15. the other: John, whose intimate friendship with Peter, is shown in Nelson's Fasts and Festivals; Bp. Middleton adds xx. 2—4. 8, and Luc. xxii. 8, to which may be subjoined, Luc. viii. 51, ac-

- cording to the best MSS.—Acts iii. 1, iv. 1.—high-priest's : Caiaphas', see 24.
16. Portresses were usual, 2 Sam. iv. 6; Eur. Hel. 437; and Hecuba says that her last resource is to turn nurse or portress, Eur. Troad. 194, 195. Plaut. Curc. I. i. 76.
16. cold: in warm countries the chillness of the nights in Summer is excessive, cf. Gen. xxxi. 40; Jer. xxxvi. 30.
20. This proved that He desired no concealment; moreover to a false-prophet, permission to teach in the Synagogues would never have been conceded.
23. have spoken: does not refer to "answerest" in 22, but to 20, 21. If thou canst say that I have taught evil, thou shouldst testify it by word of mouth.—See vii. 46.
24. St. John adds this parenthesis which relates to 13. Casaubon supposes that the hall in which St. Peter stood, was common to the two houses of Annas and Caiaphas.
25. St. John omits his quitting the hall after the first denial.
26. St. John's knowledge of this relationship, and of Malchus' name, 10, and his influence with the portress, 16, are all explained by 15.
28. early: *i. e.* between dawn and sunrise.—defiled: they would incur pollution by entering a Gentile's house, Acts x. 28, xi. 1; Num. xix. 22.—Passover: on xiii. 1.
31. not lawful: by reason of the feast (as Acts xii. 4.) Augustin, Cyril, Chrysostom, Biscoe, 135, 1829. In *four* cases, not affecting Jesus, crimi-

nals were reserved, Deut. xvii. 13, for the great feasts, *i. e.* probably for a minor holiday between the first and the last, Lev. xxiii. 35, 36.—The Mischna shews that after capital condemnation, execution must be done the day following; wherefore such trials could not commence on the day before a sabbath or a festival, and Jesus could not be tried on 14 Nisan, nor be put to death on 15 which was the sabbath. Deeming delay dangerous when they had him delivered into their hands (Mat. xxvi. 5), they got out of the difficulty by filling the prætorium with their own creatures, and persuading Pilate to take cognizance (Mat. xxvi. 59—61; 66 being altogether extrajudicial); knowing that then, should any tumult arise, the military force present would quell it without ceremony, Biscoe 135—141, 231—233. Pilate, for example's sake, would be glad to punish rebellion at the most crowded season of the year, and accordingly lost no time after xix. 12.—About forty years before the Fall, murders going frequently unpunished from the Romans being bribed to withhold consent, the Sanhedrim ceased their sittings in the room Gazith, half within and half without the temple, which were essential to capital doom, Biscoe, 201—204; and thus the power imperceptibly lapsed from them. Had the power determined upon their subjection to Rome, John viii. 33, is no prophecy, Biscoe, 131—135, 189; that it did not (at least in religious matters), appears from Acts vii. 53, 59, with vi. 12 (where see the note,) Biscoe, 210. (Acts v. 27, 33, may mean subject to Roman leave, and xxiv. 6, is less decisive,

than Biscoe, 215, considers it; and Biscoe, 223, falls before 191, 192).—Biscoe, 113—233, argues against Lardner's Cred. pt. 1. Book I. ch. 2. §. 5; Lightfoot's view may be seen, H. H. upon Mat. xxvi. 3; John xviü. 31; Acts iv. 5, xxviii. 4.

32. Mat. xx. 19; Marc. x. 38; Luc. xviii. 32; John xii. 32. Crucifixion was not a Jewish punishment, on Mat. xxvii. 22.

33 and 35. He had heard it, Luc. xxiii. 2. Of himself he knew nothing of the matter.

36. That Peter's hasty blow was not brought forward in aggravation, indirectly shews the reality of our Lord's miracle, Luc. xxii. 51. Mr. J. J. Blunt.—my servants: *i. e.* I should have provided an armed retinue.

37. 1 Tim. vi. 13. Cf. *τοῖς ἡξ ἐπιθεταῖς*, Rom. ii. 8.

38. *i. e.* I am the Procurator, and my duty is to preserve the Roman power; if therefore you claim to exercise no earthly dominion, the rest is no concern of mine. Bp. Pearce.

XIX. 1. scourged: on Luc. xxiii. 15, 22.

2. purple: on Mat. xxvii. 28.

6. take: not so much permissive, as an expression of splenetic disgust.

7. law: Lev. xxiv. 16; Deut. xiii. 5. (on Mat. xxvi. 59).

9. whence: *i. e.* of what parentage, as 2 Sam. i. 13. —Isai. liii. 7; 1 Pet. ii. 21—23.

11. from above: from heaven.—he that: Judas, the high-priest, the Jewish people. Dr. Townson, I. lxiv, by a harsh parenthesis of the first part of our Lord's speech, refers "therefore" to Pilate's words. Grotius seems to understand it better,

as referring to the *Divine Condescension* implied in our Lord's preceding statement; . . . unless we understand it thus, I know you have the *power* to do either, and—as the latter part of what you have just said, admits that you see no necessity for exerting that power to my harm—the Jews have the additional sin of embruing your hands in blood as well as their own, by making you the blind instrument of their malice.

13. judgment-seat: *i. e.* tribunal, on a kind of dais tessellated with mosaic (*Esther i. 6.*) and first introduced by Sulla, *Plin. H. N. XXXVI. 60.* (*al. 25.*) This they carried about with them. *Sueton. Jul. 46.*
14. *i. e.* the day which preceded the sabbath in Passover-week, which was a *double* sabbath. See on 31 and *Mat. xxvii. 61.*—sixth: *Mark xv. 25,* says “third,” see *Mat. xxvii. 45;* *Luc. xxiii. 44.* To get over the imagined difficulty, some well meaning persons have supposed the copyists might in this place confound the numeral sign  $\varsigma$ , or E, with  $\Gamma$ . . . . this, however natural,<sup>7</sup> would in reality produce a still greater inconvenience; besides the strangeness that *such* a corruption should be abetted and perpetuated in all the best copies. Of former explanations, *Grotius (Neh. ix. 3; Jos. War, IV. 9. 12; cf. Townson, I. 254, 271)* gives the most ingenious,

<sup>7</sup> The Codex Bezae expresses numbers by letters in *Marc. xv. 25, 38, xvi. 9.* Toinard instances the mistake of  $\varsigma'$  for  $\gamma'$  in the Paschal Chron. respecting Otho's reign, which is *three* months (ninety days) in Suetonius. Abp. Newcome refers to *Markland ad Iph. T. 483.*

that a trumpet marked the 3rd, 6th, 9th hours, which were especially times of prayer and sacrifice, and that when the *third* had been sounded the *sixth* was considered approaching; now it was past 9 A. M. (St. Mark) but ὥστε (i. e. going for) not yet 12. St. John, however, is speaking *not of the hour when Jesus was sent to be crucified, but* of the time at which Pilate formally took his judicial seat, ἐπὶ τὸν βῆμα, 13, which would be about six A. M., and throughout he uses our reckoning.

16. led : so *duci*, Plin. Ep. X. 97 (*al.* 96). Sueton. Calig. 27.
19. title : this the Romans wrote in black or miniated letters on a white ground. Domitian, Suet. 10, cast a man to dogs, *cum hoc titulo IMPIE LOCUTUS PARNULARIUS*; see Bp. Pearson, IV. h<sup>3</sup>. In Greek and Latin were the notices on the wall of partition to warn the Gentiles to advance no further, Jos. War, V. 5. 2, VI. 2. 4.
22. *Proconsulis tabella, sententia est ; quæ semel lecta neque augeri literā und, neque autem minui potest ; sed utcunque recitata, ita provinciæ instrumento refertur.* Apuleii Florida, 120, Bipont.
23. four : it does not follow that only four soldiers were present, but these had the perquisite as having fixed each a limb to the cross. Seneca de Vit. Beat. 19.—without seam : such Dr. E. D. Clarke found of camel's hair among the Arabs, *Travels* II. 425. John Braun, in 1676, caused a Nimeguen weaver to accomplish a similar one, and published plates of the process.
24. Ps. xxii. 18.

28. Ps. lxix. 21.
29. The Roman soldiers' ordinary drink, on Marc. xv. 36.—hyssop: Salmasius shews that a hyssop-stalk (1 Kings iv. 33) might be two feet long, which would be quite sufficient, for our Lord was scarcely three feet from the ground. Matthew and Mark say *a reed*. See Plin. H. N. XXIII. 1.
30. This is the description of an eye-witness. The amphitheatre probably supplied Ov. Metam. X. 194, 195.
31. not remain: on Marc. xv. 44.—high *day*: being not only the ordinary sabbath, but also coincident with the Passover feast-day, Num. xxviii. 19, 23. The first and the last of Passover (15 and 21 Nisan), and of Tabernacles (15 and 22 Tisri) were in themselves sabbaths. Lev. xxiii. 7, 8, 35, 36.
34. Bede calls him Legorrius, and in the middle ages he is renowned as Longes, Longias, Longus, and Longinus, probably from the Greek<sup>2</sup> name of

<sup>2</sup> The Roman name Longinus occurs three or four times in Tacitus; formed from Longus, as Marcellinus, Tigellinus.—The Holy Lance makes a frequent figure in the pages of subsequent history. Its feigned discovery by Raymond of Thoulouse, at Antioch, 1098, is detailed in Gibbon, ch. LVIII. In the middle of the XIIIth Century, Baldwin II. sold it to St. Louis, Gibbon, ch. LXI.; Bayle *Vigerius*, note A. *Innocent*, note F. Clavijo, (whose *Itinerario* was printed at Seville, 1582) one of the envoys from Henry III. of Castile, resident at the court of Timur-lenc 1405, saw at Constantinople the spear-head still dripping blood. At the close of the XVth Century, when Innocent VIII. had the charge of Zizim, brother of Bajazet II. the Sultan transmitted (with a letter preserved in the Ambrosian Library in 1646, Evelyn I. 214, qu.) the lance, and it

his weapon, aided perhaps by a story in Jos. War, V. 7. 3. His statue, and that of the equally legendary St. Veronica, fill two of the four most remarkable niches in St. Peter's, formed in the piles which support the dome. Aug. Scholz, Gr. Test. II. p. vi. mentions two leaves of the ninth century containing his life in MS. Reg. Coislin. 26, and he lived at Mantua, *Rome in XIX. Cent.* end of letter LXIX.—blood and water: see Lev. xiv. 51; Heb. ix. 19; 1 John v. 6, 8; 1 Cor. x. 4; Ps. lxxviii. 20; from the pericardium; the Evangelist's record appears designed to confute the Docetæ or Phantasiastæ, who asserted that a phantom was affixed to the cross, i. 14.

was deposited in St. Peter's. Rycault's Contin. of Lives of the Popes, 11. 1685. Arnold's Customs of London, 145. 1811. Some thought it the same with Charlemagne's (Charpentier's Suppl. to Ducange, II. 994. 1766. cf. that of Agesilaus beheld by Plutarch at Lacedæmon), sent by Charles le Gros to Athelstan, Warton's H. E. P. I. 97. oct. The Armenian monastery of Eitch-mai-adzen, boasts to possess the spear-head mentioned by Chardin and Mandeville. Sir R. K. Porter says, that it is very large, and has a Greek cross cut in the centre; he did not see it; and, on his return, it was gone to Erivan a few days previously, to check a fever's ravages among the Christians. Travels, I. 188, 191, 1821.—Another, of some note, was fabricated from the nails of the cross.

The inquisitive in such lore, may turn to Steven Wythers' translation of Calvin's *Very Profitable Treatise, declaring what great profit might come to al Christendome, yf ther were a Register made of all Sainctes Bodies, and other reliques, &c.* Lond. 1561, duod.—Ferrandi *Disquisitio Reliquaria, &c.* Lugd. 1647, qu.—and Collin de Plancy's *Dictionnaire des Reliques*, II. oct. Paris. There is also much in [Bp. Patrick's] *Reflections on the Devotions of the Roman Church*, Lond. 1686, oct.

35. He (*i. e.* Christ) knoweth : making the testimony of *two* witnesses, Mat. xviii. 16. Dr. Hales compares 3 John 12 ; see Rom. ix. 1. St. John would rather have used *οὐρανός* had he meant to designate himself ; and *ἐκεῖνος* is used, as here, 1 John iii. 7.—we : so Rom. vii. 14 ; 1 Thess. ii. 18 ; *i. e.* the record of an eye-witness is known to be unimpeachable.—believe : that Jesus really died, and really rose again.
  36. Ex. xii. 46 ; Ps. xxxiv. 20.
  37. Zech. xii. 10, is spoken of Jehovah himself. Bp. Pearson, IV. t<sup>2</sup>. Isai. liii. 5.
  39. On the first occasion of his going, as told iii. 1.—hundred : eighty were used by Onkelos, at the interment of R. Gamaliel the elder. Bp. Patrick. Part was employed to sprinkle the body (the Jews did not disembowel, Gresw. Suppl. Diss. 539,) and the rest was burned ; see Townson, II. 82.
  40. Jews : *i. e.* the *wealthy* Jews. (See Grotius ad vii. 11.) Thus, though his funeral seemed appointed with malefactors when he was taken to the cross, after his death he lay actually with the rich ; see Isai. liii. 9.
  42. *i. e.* by reason of the sabbath being so near beginning.
- XX. 1. Both the Mariés came (cf. the speech in 2, and Townson, II. 179), Mat. xxviii. 1 ; and on Marc. xvi. 2.
2. whom : refers solely to “ the other disciple,” *viz.* St. John.
  4. outrun : John has uniformly been believed the youngest of the Apostles, and outlived Peter five and thirty years at the least. He timidly hesi-

tates to enter, Peter acts with his usual prompt impetuosity.

8. believed : that they had taken him away, or, with Townson, II. 26, believed the actual Resurrection, which from the scriptures, he had not comprehended.
9. Ps. ii, xvi, cx.
10. On Luc. xviii. 11.
15. sir : *obvios si nomen non succurrit dominos salutamus.* Seneca Epist. 3.—take him away : i. e. to burial, as Mat. xiv. 12.
16. “Mary :” It would be difficult to find anything more affecting than this little word thus uttered. Luther notes the brighter fervency of women’s faith, “as loving Magdalene was more heartie and bold then Peter.” *Colloq. Mens. ch. 3.* “I will say again, that when the Saviour was come, women rejoiced in him before either man or angel. I read not, that ever any man did give unto Christ so much as one groat ; but the women followed him, and ministered to him of their substance. ’Twas a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross, and women that followed him from the cross, and that sat by his sepulchre when he was buried ; they were women that were first with him at his resurrection-morn, and women that brought tidings first to his disciples, that he was risen from the dead. Women, therefore, are highly favoured, and show, by these things, that they are sharers with us in the Grace of life. Luc. ii, viii. 2, 3, vii. 37, 50 ; John xi. 2, ii. 3 ; Luc. xxiii. 27 ; Mat.

xxvii. 55, 56, 60; Luc. xxiv. 22, 23." John Bunyan, 343, of Major's edit. 1830.

17. touch me not: *i. e.* detain me not now (*Wolfius*), do not fear my quitting you (referring to xvi. 28), for, &c.; on Mat. xxviii. 10.—brethren: the disciples, who would thus find their desertion pardoned.—my God: Ps. xlvi. 6, 7. See xvi. 29, 30; and Townson, II. 117.
19. His undoing the bolts is to be supplied by the reader, as in Acts v. 23, the Angel's shutting the doors.
21. The Holy Spirit shall be with you as it is with me, see Acts x. 38; Luc. iv. 1.—as -- so: with an authorized commission, and with authority to commission others.
22. This is their investiture with the full Apostolic commission to go themselves and to send others; in Mat. xix. 20, is the summary of their instructions for this office; and in Acts ii. they receive their credentials, with power to be His witnesses to the uttermost parts of the earth.
23. Declaratory of their preaching salvation through Christ, to those that accept it, Luc. xxiv. 46; 1 Tim. iv. 10. On Mat. xvi. 19.
25. From v. 26, &c. Thomas was not prepared for Christ's death, and thus disappointed, (Luc. xxiv. 21) he resolves for the future to accept nothing but the most positive evidence; see Origen in Townson, II. 159.—upon: viii. 6; Luc. xv. 22.
28. That this is rather a confession of faith (*It is my, &c.*) than an exclamation is evident from the preceding *αὐτῷ*, and from the next verse, where our Lord proceeds to say that the testimony of good witnesses (which Thomas withheld) would

suffice for others; no such *exclamations* were known among the Jews, for they dared not so speak. The Evangelist, now drawing to a close, records the fact in confirmation of that primary object of his gospel which he announces at the beginning, i. 1, and steadily keeps in view throughout, as xviii. 4.

29. The same with 1 Cor. xv. 5. Between this and the next chapter they went into Galilee.

**XXI.** 1. The ensuing chapter appears added by the Evangelist to prevent further misconception of our Lord's saying in 23.

2. Nathanael : on i. 15.
3. night : on Luc. v. 5. The disciples seem to have resumed their former occupations, Mat. xxviii. 7.—Luc. xxiv. 39, must have been after this.
5. children : the “Sirs” of the margin should rather be “Lads.”—meat : any thing to eat, i. e. any fish, as though he would buy. Chrysostom. A similar miracle had been wrought Luc. v. 4.
6. ἀπὸ τοῦ πλήθους : *præ multitudine*.
7. naked : i. e. without his upper garment, 2 Sam. vi. 20. So *nudus ara, sere nudus*. Virg. Georg. I. 299; γυμνὸν. Hesiod Op. et D. 389 (= II. 9). In Acts xix. 16, it means ‘with their clothes torn from their backs.’
12. Dinner, *ἀπιστρον*, was originally the morning meal or breakfast. Two centuries ago in England, *dinner* was at 11 A. M. and *supper* at 5 P. M.; and Bp. Fisher's funeral sermon for Marg. countess of Richmond and Derby, mentions her dinner hour as 10 on common days, and 11 on the fasts. —durst : ventured, presumed.
14. third : recorded in this gospel, see xx. 30; or,

- assembled together as after the Resurrection and on the following Sunday; *i. e.* the third distinct day.
15. In Mat. xxvi. 33, Peter had obtruded his zeal disadvantageously to the rest; now he avows his heart-felt love, but presumes not to think himself superior to his brethren. Campbell.
  17. The repeated injunction may allude to Peter's threefold denial (after the declaration in Mat. xxvi. 33), for which he now makes a triple confession; since the tending equally pertained to the rest, Mat. xxviii. 19. (See Doddridge and Casaub. Exercitt. Baron. XVI. §. 133.) It restores him fully to the apostolate.
  18. didst gird and walk: referring to 7. S. Clarke.
  19. xiii. 35. St. Peter was crucified in the eleventh of Nero, with his head downward at his own request. Tertull. Præscr. 36. Adv. Marcion. IV. 5. Euseb. H. Eccl. II. 25, III. 1.
  20. "There is a spirit and tenderness in this plain passage, which I can never read without the most sensible emotion. Christ orders Peter to follow him in token of his readiness to be crucified in his cause: John stays not for the call: he rises and follows too; but he says not one word of his love and his zeal. He chose that the action only should speak that; and he tells us not what that action meant; but with great simplicity relates the fact only." Doddridge.
  21. *i. e.* what will befall him? how shall he fare? as πρᾶξιν Ἰοῦς, Æsch. Prom. 714. See Mat. xvi. 28; Luc. ix. 27. St. John outlived the ruin of Jerusalem about thirty years, but our Lord's words are not so much a promise to John, as a check to Peter.

23. brethren : Christians.

25. That ALL is not recorded we know, iv. 42. Mat. xi. 21 ; Acts xx. 35, nor can we doubt that more, if not unnecessary, would have been unwieldy, especially when the expense of antient books is considered. For oriental hyperbole, see Ecclus. xlviij. 15 ; Judg. vii. 12 ; Gen. xi. 4 ; and Wetstein respecting R. Eliezer. *pro virtute et majestate sensuum*, Origen apud Pamphilum, Routh's Rel. Sacr. IV. 294. Whitby and others would construe  $\chi\omega\rho.$  as Mat. xix. 11 ; Philem. 15, but the other way seems better. Livy, VII. 25, mentions *vires P. R. quas vix terrarum capit orbis.*<sup>a2</sup>

---

<sup>a2</sup> Bp. Pearce's observation—that (xx. 32) "the mention of a larger number could not make a smaller number less credible, nor incline the reader to think less honourably of the person who wrought so infinite a multitude of miracles,"—is correct enough, but hardly meets the real point of the case.



## INTRODUCTION TO THE ACTS OF THE APOSTLES.

WHAT is commonly known as the *Book of Acts*, might be not improperly denominated *Part the Second of St. Luke's Gospel*, (Acts i. 1.)

The title which it has borne from very early times, is far from affording an exact idea of the contents ; since they do not comprise any history of the greater part of the apostolic college (except during a short time of their being together at Jerusalem), or of many churches which are spoken of in the Epistles ; and, although two-thirds of the whole are occupied with St. Paul...on comparing 2 Cor. xi. 23. 28, xii. 2; Gal. i. 17, ii. 1, 11 ; 2 Thes. ii. 2; Tit. i. 5...we find that even with regard to him the details are not complete.—The book too is rather a relation of the diffusion of the faith by particular individuals and among particular communities, than a digest of doctrine ; and in resuming the thread of his narrative, the Evangelist seems to have designed, not a full ecclesiastical history, but the establishment of two points :

- I. the imparting of the Holy Spirit, necessary on account of our Lord's reiterated assurances, and (till Jerusalem's downfall) the cardinal evidence of His divine mission.
- II. the gentiles' rightful admission into the New Covenant,..the *mystery* (Eph. iii. 3—6) which

was disputed by the Jews, and was indeed the cause of St. Paul's imprisonment wherewith the History terminates. Thus in chap. viii. we read the first step, in the Samaritans' conversion; in xviii. 11 that of Cornelius (see Gal. ii. 6—21); and in xv. 1—31, the decision of the first Council; besides a copious account of St. Paul, certifying his apostolic authority which (by reason of his commission to the Gentiles) the judaizers were most reluctant to admit. Chapter xii, which has no connection with the Gentiles, is probably introduced from Paul's presence at the time in Jerusalem, xi. 30, xii. 25.

The chronology of the Acts is discussed in Dr. Burton's *Attempt to ascertain*, &c. 1830, and Mr. Greswell's *Dissertations*, I. diss. xiii. II. diss. i. The results are stated in the "Fourth Table" of the Chronology printed in the present volume.\*

Michaelis notes five epochs (dating with Abp. Ussher the commencement in A. D. 33.)

the 1st = xi. 29, 30. in A. D. 44.

2nd = xii. 21—25. in the same year A.D. 44.

3rd = xviii. 2. supposed to be in A. D. 54.

4th = xxi. 37—39 in A. D. 60; being two years before Felix quitted, xxiii. 26, xxiv. 27.

5th = xxiv. 27, xxv. 1; two years after the beginning of St. Paul's imprisonment,

\* Bp. Pearson's *Annales Paulini* may be seen in the "Enchiridion Theologicum." There is also a treatise by R. Anger *De temporum in Actis Apostolorum ratione*, Lipsiae, 1833.—It is of little consequence which scale is adopted, provided we take care to be consistent with the same throughout.

Festus receives the procuratorship. In the autumn following, St. Paul is sent to Rome; and after wintering at Melita, he arrives at Rome A.D. 63, xxvi—xxviii; and the history closes with the termination of the second year of his confinement.

The book readily divides itself into three portions,

1. . . rise and progress of THE MOTHER CHURCH till the first Jewish persecution, i—viii.
2. . . dispersion of the disciples; conversion of the Samaritans; mission of St. Paul; foundation of THE FIRST GENTILE church at Antioch, viii. 5—xii.
3. . . conversion of the more remote gentiles by Paul and others, with whom was St. Luke himself, xiii—xxviii.

In the notes, Biscoe is cited by the pages of the Oxford reprint, 1829, in one vol. pp. 608,<sup>b</sup> in which it may be regretted that the *chapters* of Dio Cassius were not inserted for the reader's convenience;<sup>c</sup>—and the letters *H. P.* indicate chapters and sections of Paley's *Horæ Paulinæ*, the most original of that writer's productions. The principle, which may have been suggested to Paley by the concluding words of the *Gen. Introd.* to 1 Thess. in Doddridge's *Expositor* (and note *a* to §.39 of his exposition of the book

<sup>b</sup> Of Biscoe's original edition, 1742,  
Vol. I. contains pp. 1—360  
II. ————— 361—669. (beginning with chapter X.)

<sup>c</sup> Those who have access to Reimar's Dio will find the *pages*, as cited by Biscoe, preserved in its inner margin. They are, I believe, those of edit. Hanov. 1606.

of Acts), has lately been extended by Archdn. J. J. Blunt to the Gospels and the Octateuch.

Lord Lyttleton's little Essay on St. Paul cannot be too widely disseminated ; it ought indeed always to be printed with the *Horæ* of Paley.<sup>4</sup>—Macknight's Life of St. Paul is at the end of his work on the Epistles.

---

<sup>4</sup> An edition of Paley's *Horæ* with brief but careful notes on sundry passages would be very acceptable.

## ACTS.

- I. 1. St. Luke's Gospel treats of the commencement of the new dispensation by Jesus himself, and the present book of its progress under the care of the Apostles.
2. through the Holy Ghost : Lightfoot (H. H.) understands to mean 'by inspiration,' referring to John xx. 22. The phrase here used and διὰ πνεύματος αἰωνίου as used Heb. ix. 14, may perhaps illustrate one another, and both be rendered 'spirit ;' cf. 1 Pet. iii. 18.
3. τεκμήρια == σημεῖα ἀναγκαῖα, Arist. Rhet. I. 2. 40. *signa necessaria*, Quintil. Inst. V. 9. 3.—For verbs in *αυτοῦ* see Monk Hippol. 1442.
4. or eating together with, MARG. (after the Vulg.); "having assembled them," Erasm. Raphel. referring to His *last* meeting immediately before the Ascension.—Jerusalem: Isai. ii. 3.—promise: Luc. xxiv. 49, made Mat. x. 20; John xiv. 26, xv. 26.
5. The precise time was unnamed to exercise their faith; it came ten days after.
6. kingdom: Dan. vii. 13, 14. Their hopes were renovated by 4.
7. In 1 Thess. v. 1, 'ignorant' means unobservant.
8. On Mat. x. 5.
9. The foot of Olivet was only *five* stades from Jerusalem, Jos. Ant. XX. 8. 6; but the Ascension

took place on a part which belonged to Bethany, Luc. xxiv. 50, and Bethany was *fifteen* stades from Jerusalem, John xi. 18.—“ It was much more proper our Lord should ascend to heaven in the sight of his apostles, than that He should rise from the dead in their sight; for his resurrection was proved when they saw him alive after his Passion, but they could not see him in heaven while they continued upon earth.” Doddridge, §. 203.

11. Mat. xxvi. 64; Ps. civ. 3.
13. On Luc. vi. 12.
14. the women : who waited upon Jesus, Luc. xxiii.  
49. Beza wanted to render it *with* their *wives*, “ but it is too strait; for doubtless there were some with them that had either no husbands at all, or none there.” Lightfoot’s Comm. and Bois the canon of Ely. See Campbell’s Prel. Diss. X. v. §. 6; 1 Cor. ix. 5; Clem. Alex. Strom. VII. 2, and Cotelarius ad Ignat. ad Philadelph. 4.—The Virgin is no more mentioned in Scripture.
15. days : between Ascension and Pentecost.—persons : Gr. names, as Rev. iii. 4, xi. 13. *nomen Cænimum*, i. e. *Cæninenses*, Livy I. 10. *heroum clara valete Nomina*. Ov. Amor. II. i. 36. Hence *καρ’ ὄνομα* = *individually*, 3 John 15.
17. Implied in 20, for another could not take his place unless he had himself been numbered with the remaining eleven. Bp. Pearce.
18. *i. e.* by throwing the money down, Mat. xxvii. 7, was the occasion of its being purchased; as Saul does not himself offer the burnt-offering, but orders the priests to do so, 1 Sam. xiii. 8—10;

also 2 Sam. xii. 9. So *have crucified*, Luc. xxiv. 20; *movit*, Virg. Georg. I. 122. Compare also xxi. 11, 33.

20. Ps. lxix. 25, cix. 8, lv. 12.—bishopric, *or* office, *or* charge, MARG.
  21. in and out, *i. e.* was conversant, Deut. xxxi. 2; 1 Sam. xviii. 13; 2 Chron. i. 10.
  22. Matthiae's Gr. Gr. §. 375. 1832.
  23. Joseph: from the agnomen common to him and James the Less of Jerusalem, is probably the same with Joses our Lord's kinsman. Lightfoot's H. H. See on xv. 22. A Justus, of Tiberias, wrote a history of the War.
  24. With 1 Kings viii. 39 compare John ii. 24, xvi. 30; Rev. ii. 23.
  25. *i. e.* a place more appropriate than the apostolic office.
- II.
1. Pentecost: on Luc. vi. 1, called also *Of first fruits*, Num. xxviii. 26, and celebrated on the fiftieth day from 16 Nisan.—The Law was given from Sinai on the fiftieth day after quitting Egypt, Ex. xix. 1, 11.
  2. Probably not only the apostles, but the 120 (*i. 15*), see below 18.
  3. distributed *among them*: *dispértitæ* Vulg. see Heb. ii. 4. and Isai. v. 24, marg. To the rendering “cloven” (*σχιζόμεναι* or *έσχισμέναι*), some refer the shape of mitres. Lightfoot and Grotius contrast the confusion at Babel, which was of estrangement, this of reunion.
  4. Clem. Alex. Strom. I. distinguishes *γλώσση* from *διαλέκτῳ*, . . ἀπεριλήπτους δὲ οὖσας τὰς βαρβάρων φωνὰς, μηδὲ διαλέκτους, ἀλλὰ γλώσσας λέγεσθαι.
  5. H. Agrippa II. says that no nation upon earth

- was without Jews, Jos. War, II. 16. 4, VII. 3. 3; see also Dr. Burton's Bampf. Lect. note 3; Gresw. on Par. V. i. 302. The Parthians, Medes, and Elamites, were carried thither by Shalmaneser, 1 Kings xvii. 6, xviii. 11; those in Mesopotamia, by Nebuchadnezzar. Grotius understands representatives of each of Noah's sixteen grandsons.
6. φωνῆς does not occur for *rumour* in the N. T. (Gen. xlvi. 16; Jer. i. 46).—confounded: surprised, as Livy I. 7; the Auth. Version follows Beza and Erasm.—them speak in his own language: had *one* language been heard as *many*, the miracle would rather have been in the hearers than in the speakers, Greg. Naz. orat. XLIV. Cf. 1 Cor. xiv. 4, 5.
9. Elam: antient name for Persia, Isai. xxi. 2. (Elymais lay near the Persian gulph).—The countries are taken from east to west. Asia is the modern Natolia, its metropolis was Ephesus, so xx. 4. In its largest signification it denotes the continent east of Europe; 2dly, the Great Peninsula\* between the Euxine and the Mediterranean. The *Asia Propria* of Ptolemy, contained in Augustus' distribution, Lydia, Ionia, Caria, Mysia, Phrygia, and the proconsular Hellespont.
10. Tac. Ann. II. 85. Hor. Serm. I. iv. 143. Pers. V. 179. Juv. XIV. 96.

---

\* So called by Appian, Praef. 2. Civ. II. 89. See also Strabo and Pliny, as we speak of the *Peninsula*, meaning Spain and Portugal. The most celebrated in antient days were the Thracian, the Tauric, the Cimbric, and the Golden.

13. others : native inhabitants of Jerusalem, who not understanding the foreign languages, imagined them tipsy and jabbering unmeaningly.
14. κατοικοῦντες=sojourning, ii. 5, i. 19. A more temporary stay is intimated by παροικ. Luc. xxiv. 18.<sup>b</sup>
15. On holy days especially the Jews tasted no food till this time. Lightfoot's H. H.
16. Joel ii. 28—32.
17. last days : under the Gospel dispensation, 1 Tim. iv. 1.—prophesy : xxi. 9.—visions : ix. 10, xvi. 9.
23. determined will and foreknowledge : relate to the Atonement, Eph. i. 4—6.—wicked hands : the Romans, Mat. xx. 19, xxvi. 45. Compare 2 Sam. xii. 9.
24. pains : or bonds, as LXX. Isai. xiii. 8.
25. I had the LORD always before mine eyes : Ps. xvi. 8.—on my right hand : see Ps. cix. 31.
27. Said with reference to Saul's pursuit, 1 Sam. xxii. 1.
29. Cf. xiii. 36.—let me or I may, MARG.—with us : the royal family alone were buried in Jerusalem. The tomb fell of its own accord just before Hadrian's war, Dio LXIX. 14.
30. sworn : 2 Sam. vii. 12.
33. right hand : οὐχ ὅτι τόπῳ περικλείεται ὁ Θεος, ἀλλ' ἵνα τὸ ὄμοτιμον αὐτοῦ δειχθῆ τὸ πρὸς τὸν πατέρα. Theophylact ad Heb. i. 3.—promise : the thing

<sup>b</sup> Thus PARISH (very imperfectly explained by Johnson from Bailey) is η ἐκκλησία παροικούσα the church sojourning at a particular spot, till it shall receive its final consummation of absorption into the Church invisible and eternal in the heavens.

1 Pet. i. 17, ii. 11. Euseb. H. Eccl. IV. 27.

- promised, Joel ii. 28 ; obtained by the Mediator, 1 Tim. ii. 5, see Eph. iv. 7 ; 1 Cor. xii. 5 ; and 1 Pet. i. 11.
34. Ps. cx. 1. On Mat. xxii. 43. David not being yet ascended, cannot be sitting at God's right hand.
39. promise : apparently refers to Joel ii. 28, but St. Peter could scarcely *now* be prepared for the conversion of the gentiles (on Luc. xv. 13) and, like iii. 25, can only intend those who should embrace Judaism as the preliminary ; it will not construe "remote descendants," and as applied to the Jews in foreign countries, it has no meaning.
41. Not the least audacious wresting of Scripture is that which parallels this passage with the wholesale conversions pretended to have been wrought by Francis Xavier and the jesuits ; the comparison failing in every point.
42. continued attending closely to the teaching of the Apostles : compare v. 42, i. 14.
44. Mosheim (Diss. ad Hist. Eccl. 1767, II. oct.) proves that the community of goods was not literal, *i. e.* that it does not relate to "right, title, or possession," iv. 4, but that they felt bound to assist needy brethren ; in iv. 34 it is not  $\pi\alpha\nu\tau\epsilon\zeta$  as 36, but indefinite, and Ananias, v. 4, might have retained either his land or its price. Cf. 1 Macc. xii. 23.
46. house to house *or* at home, MARG. *more probably* at places where Christians met, as distinct from the Temple and the synagogues. Tradition says the apartment of the Last Supper, of Thomas' incredulity, of the Spirit's effusion, of the First Council, &c. ; see Mede on Christian

Churches. (The mistake of Epiphanius by Hammond is corrected by Le Clerc upon i. 13.) Grotius on xii. 17, says it was matter of prudence to avoid suspicion by any collected display of numbers.

47. 1 Cor. i. 18; 2 Cor. ii. 15. The *Present* tense—them that were being saved<sup>c</sup>—is the only one which excludes the Calvinistic interpretation; both the Fut. and the Past would have favoured it. Bp. Middleton. See on xiii. 48.

- III. 2. One of Corinthian brass, Jos. War, V. 5. 3, was the innermost of nine gates, towards the Sanctuary; this was perhaps between the court of Gentiles and the court of Israel.

4. λαβεῖν pleonastic, *loricam . . . | Donat habere viro*, AEn. V. 262.

6. name: John xvi. 23.

7. ἐστερεώθησαν: so *confirmaturum crus* in Sueton. Vespas. 7.<sup>d</sup>

11. held: kept close to, as the demoniac in Marc. v. 18.

12. πεποιηκόσι: supposed by Markland equivalent to ποιηταῖς οὖσι, comparing xxvii. 1. Dr. Burton preferably understands περὶ (also vii. 19; 1 Cor. ii. 2, vii. 37; Gal. iii. 10.) In καὶ ἐβόλεύσατο τοῦ πορεύεσθαι εἰς τὴν Περσίδα, 1 Macc. iii. 31, it would be easy to understand βουλήν.

<sup>c</sup> Even Bp. Bull (*Harm. Apost.* I. ii. 5.) has mistaken the pres. part. ἀγιαζομένους, Heb. x. 14, as though it expressed something *actually accomplished*, whereas the Apostle means something *progressively carrying on*, “to make our calling and election sure,” *after* our justification. See Titus iii. 7.

<sup>d</sup> This Mr. Hume is pleased to consider the best attested of profane miracles, but in Tac. Hist. IV. 81, and Xiphilin apud Dio LXVI. 8, we find *hand*.

13. delivered : Sanhedrim.—denied: the populace, John xix. 15.
14. On Luc. xxiii. 47.
15. Prince: or Author, MARG. *literally* one who leads the van of an army, being the first to rise again, and the cause of all rising again, John v. 26.—whereof: *perhaps*, whose, as v. 32.
17. Unless we understand this as not knowing what ye were doing, mistaking the place of Christ's birth and the nature of his kingdom (1 Cor. ii. 8), and his own Divine nature which placed him above the law whereby he was condemned (Wilson's Illustr. cxi. 1797), it is difficult to suppose that "through ignorance" belongs also to "your rulers." See Luc. xxiii. 34, and compare Mat. xxi. 38 with John xi. 48. Camerarius thinks that St. Peter speaks thus to lead them to repent, see xiii. 27; the rulers had the greater sin. "God does not force the wills of his creatures; but he makes both their errors and their vices conduce to effect his wise and gracious purposes." Campbell Prel. Diss. XII. i. §. 24.
19. that seasons of refreshment: Dan. vii. 14, 27; Rev. xi. 15, xx. 4. "Divine refreshment would no doubt immediately mingle itself with a sense of pardon, and eternal happiness would certainly at length succeed; but the following clause seems to intimate that Peter apprehended the conversion of the Jews, as a people, would be attended with some extraordinary scene of prosperity and joy, and open a speedy way to Christ's descent from heaven, in order to the restitution of all things." Doddridge, supported by Vitringa Obss. Sacr. V. 6. §. 14. 1727.

20. The true reading is generally believed to be *προκεχειρισμένον* “before designed;” Lightfoot, H. H., argues for *προκεκηρυγμένον* “preached before unto you,” saying that three periods are instanced, *viz.* when He was *foretold* [*προκεχειρ. goes back to an anterior period, relating to the Divine councils*]; when He was exhibited to the world, 26; and that of His present superintendence from heaven.
21. St. Peter says that the pageantry of an earthly kingdom was never intended; the Auth. Version would require TON *οὐρ.*<sup>e</sup>—Δέχεσθαι and λαβεῖν, Luc. xix. 12, are to be thus discriminated; Archelaus δεξάμενος *de jure* from his father, ἔλαβε *de facto* from the Romans.—which times.
22. He proceeds to show that Jesus is the Messiah promised. Deut. xviii. 18, on Marc. vi. 15.—hearken: on Luc. ix. 35.
24. Samuel was counted next to Moses (Ps. xcix. 6) because intermediate prophecy, if it existed at all, was very rare, 1 Sam. iii. 1, 2; and because he after Moses was the first who wrote his prophecy, cf. 1 Sam. xix. 20. Lightf. (1 Sam. ii. 10; 2 Sam. xxiii. 3—5).
25. It is remarkable that St. Peter uses πατριαὶ, a more strict term than either φυλαὶ, Gen. xii. 3, or οἰθνη, Gen. xxii. 18, xxvi. 4; LXX.; probably as not aware that ALL were to come in, as well as Abraham’s progeny.
26. first: *i. e.* you are favoured with that which

<sup>e</sup> This is written with some diffidence, for TON *οὐρ.* *after* the verb, might be tacitly antithetic to (*τὴν γῆν*).

your progenitors longed to see.—raised up : Deut. xiii. 1.—provided each of you turneth away from *his* iniquities : or, in that you each, &c. ii. 19 ; Luc. xxii. 32.

- IV. 1. ruler : 2 Macc. iii. 4. Jos. War. VI. 5. 3. the chief of the captains, on Luc. xxii. 4.  
 3. evening : the miracle was wrought about three P. M., iii. 1.  
 4. five : including those in iv. 41.  
 6. On John xviii. 13.—John : perhaps Hillel's scholar, R. Jochanan ben Zaccai, the first president of the Sanhedrim after the fall of Jerusalem, when permitted by Titus to reestablish it at Jabneh. His favour is supposed owing to his having entreated the people to submit to the Romans, from having forty years before seen the temple-gates fly open of their own accord, when he exclaimed “O temple, temple, why dost thou disturb thyself? I know thine end, that thou shalt be destroyed; for so hath the prophet Zechariah spoken considering thee, *Open thy doors, O Lebanon, that the fire may devour thy cedars.*”—Alexander : perhaps brother of Philo Judæus, and Alabarch of the Jews at Alexandria, high in favour with Claudius. Lightfoot, Krebs ; denied by Noldius, Hist. Idum. pp. 415—427.—kindred : five sons of Anna were high-priests, Jos. Ant. XX. 9. 1, besides Joseph Caiaphas his son-in-law ; some understand it of the twenty-four heads of courses (on Matt. ii. 4).<sup>f</sup>

<sup>f</sup> εἰς is not simply put for ἵνα, for a previous *motion* to Jerusalem on the part of some is indicated ; as, less distinctly, viii. 40. Cf. Mat. ii. 23; 2 Chron. xix. 4. Jos. Ant. XX. 1. 1; *in prædonum fuisse potestatem*. Cic. pro Manil. 13. ap. Aul. Gell. I. 7. *in Ciliciam*

7. Is the power, which you exert, derived from good or from evil ; and who gives you authority for its exercise.
9. done to : Matthiæ's Gr. Gr. §. 367. 1832. So εὐνοιαν αὐτοῦ in Dio Cass. Fragm. Peiresc. LXIV. U. C. 550 (I. p. 28, Reim.), is for εὗν. πρὸς αὐτόν.
10. On Mat. xxi. 42.
12. the salvation : i. e. there is no OTHER Messiah.
13. ἴδιωτὴς much resembles *layman*, not as distinct from clergy merely, but also from the legal or medical profession ; (so 2 Cor. xi. 6, *plain, ordinary*, “ *I am no orator as Brutus is.*”<sup>g</sup>) ὁ μὲν δὴ πολὺς ὅμιλος, οὖς ἴδιώτας οἱ σοφοὶ καλοῦσι, Lucian de Luctu ; Ἀelian. V. H. IV. 15, and Buttmann's Schol. minora ad Odyss. γ. III. 332. Origen, de Orat. 16, opposes τῶν σοφῶν—τῶν ἴδιωτῶν ; as “ by doctors and by idiots ; ”. Jer. Taylor's Moral Demonstration in his Ductor Dubitantium, I. iv. 13. and the Homily for Whit-sunday, part i. *ad fin.*
19. ἐγὼ ὑμᾶς, ὡς ἄνδρες Ἀθηναῖοι, ἀσπάζομαι καὶ φίλω, πείσομαι δὲ τῷ θεῷ μᾶλλον, ἢ ὑμῖν. Socrates apud Plat. Apol. 29 Steph. See also Livy XXXIX. 37. Herod. V. 63.
21. finding nowise how : i. e. finding no witnesses.

*fore nuntiabatur.* Q. Curt. III. 5. 10. Taylor ad Lysias Epitaph. 191, 30 St. So ἵν for εἰς, John v. 4, admits of explanation. (Duker ad Thuc. I. 100, 113, has noted that ἵν sometimes expresses close neighbourhood or outskirts, as ἢ μάχη ἢ ἵν Κορίνθῳ.)

<sup>g</sup> In Demosth. contr. Callip. 1236, 28, it means one not in business ; in Plat. Symp. 178, one not a poet ; and in Paus. VI. 1. 1. Gorgias, Thrasybulus, Aristotle, &c. are called ἴδιωται, as not connected with the games. Cf. Bp. Kaye's Tertullian, 530. 1826.

Prof. Dobree. Similar construction, Luc. xxii.

2.

23. their own, i. e. fellow Christians, xxiv. 23.
24. compare Hezekiah's hymn, Isai. xxxvii. 16—20, and Bp. Jebb's Sacr. Lit. §. VIII, *end*.—*art*: is supplied<sup>b</sup> to avoid the inconvenience of suspending the sense to 29, “do thou,” &c.
25. Ps. ii. 1.
26. Christ: on Mat. i. 21.
32. Odyss. γ. III. 138. Ovid. Trist. IV. iv. 72. *νοῦς εἰς ἐν ἀμφοῖν* in the beautiful verses of Greg. Naz. de Vitâ suâ; 2 Chron. xxx. 12. *They were many in number, but one in heart.* Malcolm's Sketches of Persia, I. 209. 1828.
34. selling *portions of them*. This was providential, that their property should not suffer in the impending precariousness.
35. πόδας: Cic. Off. III. 14, *ante pedes*.
36. Barnabas (xiii. 2.) is here named as being the first, or to the largest amount, or as a Levite, and from this liberality may have obtained his other name. Bp. Pearce. λέγουσι Κύπριοι εὐγεων οἰκεῖν χῶρον, καὶ ταῖς Αἰγυπτίων ὁρούραις τολμῶσιν ἀντικρίνειν τὰς σφετέρας. Ælian, Nat. An. V. 56.
37. Num. xvii. 20, merely excludes Levites from owning land *as a tribe* in Chanaan, see Josh. xvii. 7; Jer. xxii. 8; Jos. Life, 76. Bp. Pearce.
- V. 3. filled thy heart: Esth. vii. 5; Eccl. viii. 11.—

---

<sup>b</sup> It is surprising that interpreters are insensible to the excessive awkwardness produced by supplying *ἐστι* in Theocr. I. 1. *Sweetly somehow doth that pine-tree modulate its rustling* (or—since there is an objection to making *τὸ ψιθύρισμα* the direct accus. after *μελίσδεται*—“as to the whispering of its leaves”), *and thou too pipest sweetly.* ‘Ἄδυ τι must be connected with *μελίσδεται*, just as the ἀδὺ following with *συρίσδεται*.

*ψευστὸν πγεῦμα*: same construction, Deut. xxxiii. 29. See Bp. Pearson, VIII. g<sup>2</sup>.

4. remained : was unsold. Compare Lev. x. 1.—  
*τι* : (Marc. ii. 16; Luc. ii. 49.) John xiv. 22, supplies *γέγονεν*. The laying down part as if it were the whole, tacitly implied a right to be entirely supported from the public stock.
5. A “ rationalist ” commentator makes no doubt that St. Peter, in the warmth of his temper, drew a knife and stabbed Ananias ! Horne’s Introd. II. 367. 1834.<sup>i</sup>
7. three hours : probably the next time of prayer, iii. 1, x. 3.—*καὶ* : see a subnote on Mat. xxvii. 9.
8. so much : meaning the price brought by her husband.
12. all : the believers who with the Apostles met in Solomon’s porch at stated times ; which denotes how boldly they professed their Saviour. Abp. Newcome.—the rest : Doddridge is wrong in understanding that the worldly-minded, deterred by the fate of Ananias, presumed not on false pretence to join them ; nor is Beza more successful in explaining it of concealed favourers ; nor can it be, that (though the Jews present in Solomon’s porch and in the temple kept aloof,)

<sup>i</sup> Setting aside other considerations the severity of the punishment will appear less wonderful, on reflecting that Hypocrisy would most of all have endangered the success of the infant church, which must have been seriously checked,—(1.) if the Apostles, after being filled with the Holy Ghost for the commission entrusted to them, could be inveigled by impostors ; and (2.) if it were reported that idlers and others, by a partial contribution, could acquire the right of being wholly maintained from a common fund.

St. Luke proceeds to show in 14 that there was no lack of more docile persons. Lightfoot, Comm., says it imports the residue of their own company who dare not join in consistory with the 120; or of the 108, who, though they joined in advancing the gospel, durst not henceforth put themselves on equality with the Twelve; because, 1st, the Evangelist would otherwise have said ἀλλῶν instead of λοιπῶν; 2ndly, the joining is to the apostles and not to the Church; 3rdly, ἄπαντες in 12 is neither the church nor apostles, but the whole number of 120, as ii. 1.<sup>k</sup>—κολλᾶσθαι, which implies familiarity (*se applicant, agglutinant*, Plaut. Menæch. II. ii. 67), can have no reference to any enemies, see ix. 26, &c.

17. John Hyrcanus, in disgust, turned Sadducee and abrogated the traditions, Jos. Ant. XIII. 10. 6. Ananus the younger was one, XX. 9. 1. Schoettgen, as Lightf. upon John vii. 2 and 38, notes from the Talmud, that several precautions were taken to prevent the chief-priest's performing his functions on the Day of Expiation after the manner of the Sadducees. Cf. Jos. Ant. XVIII. 1. 4. Biscoe 101.
20. Emphasis must be laid on *life* rather than on *this*; though the latter may relate to the Sadducees', 17, denial of a resurrection.

---

<sup>k</sup> It may be questioned however whether ἄπαντες may not, in the present instance, include the whole body of believers, not however that we need suppose them all present there at one time.—The proposed arrangement 11, 13, 14, *last clause of 12, first clause of 12, 15*, is scarcely necessary. “When I said [Pref. ad Hec.] that transposition was a very safe remedy, I did not mean that people might transpose as they liked.” Porson to Prof. Dalzel.

28. command : iv. 18.
29. On iv. 19.
30. hanged : Bp. Pearson, IV. u<sup>3</sup>.
31. *i.e.* opportunity for repentance, as Jos. Ant. XX.  
8. 7.—“a leader (on iii. 15) to bring them to  
repentance, and a saviour to procure for them  
forgiveness of sins.” Bp. Pearce.
33. heart : vii. 54.—cut : *finditur*, Persius III. 9.  
*Heu cor meum et cerebrum*; *Nicobule*, *finditur*  
| *Istius hominis ubi fit quaque mentio*. Plaut.  
Bacch. II. iv. 17.
34. As a Pharisee he would reprove the Sadducee  
high-priest, 17; and the Pharisees, who in pu-  
nishing were of milder temper than the Saddu-  
cees, adopt his argument, xxii. 3, xxiii. 9.—  
Gamaliel the elder, by his mother, was descended  
from David. He was grandson of R. Hillel,<sup>1</sup>

## R. HILLEL.

Rabban SIMEON.

Rabban GAMALIEL the Elder,  
Acts v. 34, xxii. 3.

Rabban SIMEON II.

Rabban GAMALIEL II. Jafnensis.

Rabban SIMEON III.

R. JUDAH Hakkadosh.

Rabban GAMALIEL III.

The six above, and Jochanan ben Zaccai, were the only Jew-  
ish doctors upon whom the high title of *rabban* was bestowed.

Among the scholars of Hillel, eighty were especially famous.  
“Hillel the old had fourscore scholars. Thirty of them were

and president of the Sanhedrim, and died eighteen years before Jerusalem's fall ; on Luc. ii. 25. He, subsequently to the present period, procured the nineteenth prayer, against heretics, by R. Samuel the Little ; Lightfoot's H. H. upon Mat. vi. 9.

36. before these days : *i. e.* not long since ; greater remoteness is expressed, xv. 7. *Sese aliquem credens*, Persius I. 129. ὁ δὲ ἡπάτα σε πλεῖστον οὐκέ τιγνωκότα, | ηγχεις τις εἶναι, τοῖσι χρήμασι σθένων, Eur. Electr. 938, 939. Demosth. Meid. 582 extr. *Si vis esse aliquis*, Juv. I. 73. *meque, ut facis, velis esse aliquem*, Cic. Att. III. 15. (*τι*, Gal. vi. 3.)—nought : *ώς ές τὸ μηδὲν ἥκομεν, φρονήματος | τοῦ πρὸν στερέντες*, Eur. Hec. 622.—Either Josephus errs in putting Theudas fourteen years later, Ant. XX. 5. 2. (Michaelis I. 61); or, as is more probable, there were two of the name among the many irregular insurrectionary leaders. (Jos. Ant. XVII. 10. 4—8.) See Gresw. on Par. II. 543—547.—obeyed : *or* believed.  
MARG.
37. Judas, called also the Gaulonite from Gaulon in Batanæa, headed the people against the impost of Quirinius (on Luc. ii. 2), Jos. Ant. XVIII. 1. 6; War, II. 8. 1.

fit, in whom the divine majesty should rest, as it did on Moses. Thirty of them were worthy, for whom the sun should stand still, as it did for Joshua : and twenty were of a middle rank between. The greatest of them all, was Jonathan Ben Uzziel, that paraphrased the prophets in the Chaldee tongue ; and the lowest of them, was Jochanan, the son of Zaccai." *Talmud, cited by Lightfoot, Harm. IV. Evang. Luke ii. 25.*

38. (for if this counsel --- overthrow it) lest : in the Greek the parenthesis is not required, see Luc. xxi. 34.
41. rejoicing : Luc. v. 22, 23; Phil. i. 29.
- VI. 1. Grecians : Hellenists. Appendix B. *note* (a).
2. reason : *Gr.* nice, pleasant, good, seemly.—tables : *i. e.* keeping accompt of alms.
5. Philip, viii. 5, 26, 40, lived at Cæsarea, xxi. 8.—Nicolas has been unfortunate as the supposed founder of the Nicolaitans, Iren. I. 26; Euseb. III. 29.—All the names are Greek ; and the other six were probably native Jews.
6. The apostles call upon the multitude to select the seven ; they direct the number and the qualifications ; they reserve, 3, the appointment to themselves ; and they alone impose hands. Whitby. Imposition of hands was derived from the O. T. Gen. xlviij. 14; Num. xxvii. 18; 2 Kings iv. 11; Mat. xix. 23.—1 Tim. v. 22. cf. on Acts xiii. 3.—We do not find any who could work miracles before they had received imposition of hands. Bp. Kaye.
7. The priests were very numerous ; 4289 returned from the Captivity, Ezra ii. 36—39.
9. Libertines : by many supposed to be *freedmen*, for Philo, Leg. 1014, says that many Jews carried captive by Pompey received their freedom, and a manumitted slave was *libertus* (*ἀπελεύθερος*, Jos.<sup>m</sup>) to his master, *libertinus* to the rest of the world (Ernesti Clav. Cic. ; in the very early

<sup>m</sup> *ἀπελεύθερος* is also in Appian Civ. V. 93 ; who uses *ἀπελεύθερος* for *libertinus*, Il. 120, and for *libertus*, IV. 26.

times it had been otherwise, Sueton. Claud. 24. a passage perhaps misconstrued); or they might be some of the 4000 banished by Tiberius, U. C. 772, Jos. Ant. XVIII. 3, 5; Suet. Tib. 36; Tac. Ann. II. 85. It is however certain that under Honorius there was a Libyan diocese LIBERTINA in proconsular Africa (see the *Gesta Collationis Carthaginiensis cum Donatistis*, A. D. 411, at the end of Optatus, and the *Acta Conc. Lateran.* A. D. 649, with the maps in Bingham), and here they have a common synagogue with other African Jews. There were 460 to 480 synagogues at Jerusalem. Lightfoot's Parergon on the Fall of Jer. §. ii; Vitrina de Syn. Vet. I. i. cap. 14.

12. Bp. Marsh (Mich. III. pt. ii. 93) conjectures that the Jews took to themselves some license when Vitellius, proconsul of Syria, sent Pilate to Rome and appointed Marcellus in his place, Jos. Ant. XVIII. 4. 2; the younger Ananus seized a similar opportunity, between the death of Festus and the arrival of Albinus, to stone James the Less, *ibid.* XX. 9. 1. So too Mr. Greswell, Diss. I. 542. See Biscoe, 193; and on John xviii. 31.
  13. false: refers either to their being suborned; or to their charge of teaching the Law's abolition, which Stephen could not have declared (Gal. ii. 2), the Apostles themselves being as yet unprepared for it.—this: the Sanhedrim assembled in a chamber of the temple, Mat. xxvii. 3; cf. Jer. xxvi. 11.
- VII. Stephen retorts the charge by shewing, 1st, that

Abraham and his descendants were in favour with God upwards of 400 years without the Law; 2ndly, that Moses himself promised another prophetic Law-giver; 3rdly, that the Law had not restrained them from rebellions even when the Shekinah itself was among them. His speech is clearly unpremeditated; and is interrupted, 50, just as he is about to make its application.

2. brethren (see marg. at Gen. xiii. 8, and compare "a man a prince," Ex. ii. 14 with Acts vii. 27; 1 Sam. xxxi. 3 with 1 Chron. x. 3): *i. e.* the bystanders.—fathers: the members of the Sanhedrim.
3. Gen. xii. 1.
4. Charran (Haran, Gen. xi. the Carrhæ of Crassus' defeat) was N.W. of Mesopotamia; about 150 miles W. of Ur<sup>n</sup> of the Chaldees; Chaldæa is reckoned in Mesopotamia, Plin. H. N. VI. 26. —His father Terah was an idolater, Josh. xxiv. 2; see Gresw. on Par. V. i. 53 (and Philo, II. 11. de Abrahamo), and, unless we understand *death* as *idolatry*, we must suppose that Abraham settled finally at Hebron, in Judah, sixty years (Gen. xi. 26, 32, xii. 4) after quitting Charran. —There is no ground for supposing Abraham an eldest son, Biscoe, 545. The call to Chanaan

<sup>n</sup> What is known to us as Chaldæa, probably only received that name not long before their settlement in Babylonia and the neighbourhood after the breaking-up of the old Assyrian empire. We are ignorant whence the Chaldæans originally came; they were most likely a nomade horde, and the earliest mention occurs Gen. xv. 7; Job i. 17.

was a *second*, Gen. xii. 1; the *first* to Charran is not recorded in the O. T. See Gen. xv. 7; Neh. ix. 7; and Philo, Lightfoot's Comm. and H. H.

5. his foot : *quomodo nunc est*, pedem ubi ponat in *suo non habet*, Cic. Att. XII. 2. The small parcels of land which Abraham and Jacob possessed in Chanaan were *purchased*.
6. Gen. xv. 13. In reality 430, Ex. xii. 40; Gal. iii. 17. Josephus says 400, War, V. 9. 4; Ant. II. 9. 1; and 430, Ant. II. 15. 2. Louis de Dieu computes thus :

5 years in Haran, then
25 to Isaac's birth (Gen. xv. 13), then
60 to Jacob's birth, then
130 to Jacob's journey to Egypt, and
<b>210 in Egypt.</b>

---

Total 430

7. and serve me in this place : refers either to Gen. xv. 13, or to Ex. iii. 12. Judging refers to the plagues of Egypt.
8. Gen. xvii. 9.—Isaac : Gen. xxi. 4.—Jacob : Gen. xxv. 24.—patriarchs : xxxv. 23.
9. Gen. xxxvii. 38. Thus the greatest favourites of heaven had been sometimes rejected by those called the Israel of God ; below 35, 39.
10. Gen. xli. 37. By "favour," Campbell, upon Luc. ii. 40, understands graceful elocution, others a hendiadys for "favour owing to his wisdom."
12. second time : *i. e.* when they returned for Simeon, Gen. xlivi. 13.

14. Gen. xlvi. 27, and Deut. x. 22, say *seventy*; Dr. Hales counts thus from Gen. xlvi. 26.

Jacob's children (11 sons + 1 daughter)	= 12
Reuben's sons 4 + Simeon's 6 + Levi's 3	= 13
Judah's 3 sons + 2 grandsons	= 5
Issachar's sons 4 + Zebulon's 3 + Gad's 7	= 14
Asher's 4 sons + 1 daughter + 2 grandsons	= 7
Dan's son 1 + Naphthali's 4 + Benjamin's 10	= 15
	—
	66

to which Moses adds *four*, viz. Jacob, Joseph, and Joseph's two sons, all excluded by Stephen, who to the 66 adds 9 son's wives (for, of the twelve sons, Judah had lost his wife, xxxvii. 12, and Simeon apparently also, xlvi. 19, and Joseph's wife was already in Egypt); the wives (being probably of the families of Esau, Ishmael, or Keturah) were Joseph's kindred, not only by affinity, but by consanguinity. (See Biscoe, 548.)

16. The patriarchs had *two* burying-places; *Macpelah*, bought by Abraham from Ephron, Gen. xxiii. 16, where Jacob was buried, xlix. 29, and *in Sychem*, bought by Jacob from the sons of Emmor, xxxiii. 19, where Joseph lay, Josh. xxiv. 32. Hence Beza, Bochart, &c. imagine “Abraham” carelessly written on the margin to explain *αὐτὸς*, “himself,” and afterwards substituted in the text.<sup>o</sup> Some confine “were carried over” to “our fathers.” According to Jos.

<sup>o</sup> As Θηριππίδης in Demosth. contr. Aphob. A. 826, 23. according to Schaefer; and the various reading of Acts iii. 7.

Ant. II. the patriarchs were carried from Egypt to Sychem, and thence to Hebron. (Biscoe, 552—554; Lightf. H. H.)

17. Ex. i. 7, 8.
18. knew not: had no regard for Joseph's memory.
20. Ex. ii. 2; Heb. xi. 23: Jos. Ant. II. 9, 5, 6; Justin XXXVI. 2.—exceeding fair, or fair to God, MARG. compare Jonah iii. 3; LXX.
22. wisdom: 1 Kings iv. 30.—words: will not contradict Ex. iv. 10, 16, for they may be explained of weight and solidity in counsel; see Haverc. upon εἰπεῖν, Jos. Ant. IV. *ad fin.* and Sir Matthew Hale's speaking characterized by Baxter and Lord Ch. Nottingham in Burnet's Lives, edited by Bp. Jebb, 85 and 145 oct.<sup>P</sup>—Abp. Tillotson refers "deeds" to his repelling the Æthiopians who invaded Egypt, Jos. Ant. II. 10. (A conflict with Gath<sup>q</sup> occurs 1 Chron. vii. 21.)
23. forty: Stephen must have learned this from tradition. Ex. ii. 11.
24. smote: Gen. ix. 6.—Diod. Sic. I. 77, says that by the Egyptian law he who interposed not in wrong, was liable to death. Public justice in the present case was hopeless, and the law of nature protects the innocent.
25. for: or now, MARG.—understood: remembering

<sup>P</sup> The copies of this edition are incomplete, unless they contain an APPENDIX II. (*Letters by Anne, Countess Dowager of Rochester*) inserted after p. 278.

<sup>q</sup> The name of the shepherd Philitis (coeval with Cheops and Cephren, Herod. II. 128) may be more or less connected with the Philistines.

- that the promised time was now at hand, and seeing his promptitude to aid them.
27. This is related in evidence of their ingratitude, as 39.
29. Ex. ii. 15, 21.
30. Ex. iii. 2. Horeb is usually considered to be west of Sinai, and at sunrise covered with its shadow, they being two peaks of the same mountain; but Dr. Hales says that Horeb is a general name for *desert*.
34. *ἰδὼν εἶδον*, see (Ex. ii. 14) Gen. ii. 16, 17, marg.: Heb. vi. 14; Herod. IV. 23. Cf. on Luc. xxii. 15.
35. the hand: *i. e.* by means, Ex. xxiii. 20; Num. xx. 16; Judg. ii. 1.—It is scarcely requisite to point out the application of all this to Christ.
36. the Red Sea: so termed from the Edomites on its border, Gen. xxv. 30, xxxvi. 43; its other name, *the Weedy Sea*, Ps. cvi. 9, was probably owing to its corallines, Sir W. Raleigh, &c. ap. Sir Thomas Browne's Vulg. Err. VI. ix.<sup>r</sup>
37. On Marc. vi. 15; Luc. ix. 34.
38. and *with*: Gal. iii. 19; Heb. ii. 2.—living: *verba vitae*, Vulg. not as giving life (Gal. iii. 21), but as *true*, Rom. iii. 2; Heb. v. 12. They did indeed prolong their days by obedience, Deut. xxxii. 47; Lev. xviii. 5.
39. Ex. xvi. 3, &c. xxxii. 8.
40. Ex. xxxii. 1. They had been idolaters in Egypt,

---

<sup>r</sup> See a pretty description by Mr. Fazakerly in Walpole's Turkey, 381—383. 1820, which may be contrasted with another in Sir Capel Brooke's North Cape, 196, 197. 1823.

Ezek. xx. 7, 24, and the calf was in imitation of Apis.<sup>3</sup> See also Num. xxv. 2; Ps. cvi. 36—38.

42. Amos v. 25; Jer. xix. 13. Have ye done so (or, Do ye say so) and yet give glory to idols?
43. Moloch: 1 Kings xi. 7, the Anammelek of the Sepharvites, probably the same with Baal, Jer. xxii. 35, and Saturn.—Rephan is thought the Coptic, and Chiun, the Hebrew name of the same idol; being probably the dog-star, revered in Egypt, because his heliacal rising was the regular commencement of the Nile's increase. Dr. Hales' Chron. II. 415, 416, oct.—beyond Babylon: 2 Kings xvii. 6. Media lay beyond even Babylon, much more beyond Damascus, Amos v. 27; Isai. xlvi. 8.
44. Ex. xxv. 40; Heb. viii. 5; Num. xvii. 8.—witness: as containing the two tables, Ex. xxxi. 18.
45. which: *tubernacle*. Josh. iii. 14. The hordes in Piocopius, Bell. Vandal. II. 10, (descended from the Gergesites, Hales' Chron. II. 263, oct. cf. a note in sect. VI. of Sale's Prel. Disc. to the Koran) call themselves those who fled before the face of Joshua, son of Naún; on Mat. i. 21. The nations were not thoroughly expelled till David's time. Josh. xv. 63, xix. 11, 12, with 2 Sam. v. 6.
46. 2 Sam. vii. 2; Ps. cxxxii. 1—5.—1 Chron. xvii. 1—12.
47. 1 Kings vi. 1, viii. 27.
48. 1 Kings iii. 27—30; Isai. lxvi. 1, 2; 2 Chron. ii. 6.
49. 2 Chron. vi. 18; Isai. lxvi. 1. If David's blood-

---

<sup>3</sup> Hammond upon 43, identifies Suidas' legend of Apis, with what Diodorus tells of Remphis, son of Cephna.

guiltiness incapacitated him from building, theirs rendered them unfit to keep up.

50. Here he perceives tokens of impatience.

51. Jer. vi. 10, ix. 26.—Mat. xxiii. 32—38.

53. disposition : promulgation by the ministry of, *τὸις νόμοις δὶ’ ἀγγέλων παρὰ τοῦ Θεοῦ κ. τ. λ.* Jos. Ant. XV. 5. 3. Ps. lxviii. 17 ; Gal. iii. 19 ; Heb. ii. 2.—Ex. xix. 3. Grotius, citing Deut. xxxiii. 2, would render ‘through ranks’ which is destitute of authority. Lightfoot (H. H. here and upon John x. 35,) mentions a notion, that those present at Sinai would have been as angels but for the golden calf; he prefers ‘messengers,’ *i. e.* prophets, quoting Ex. xx. 19 ; Deut. v. 25, xviii. 15, 16.—Bp. Pearce considers the plural to be used here, because the several parts of the law of Moses were given at several times, and he compares *διαράσσειν* 44, and *διάταξις*, Jos. Ant. III. 12. 3 ; and the angel 30, 35, 38.

55. standing : not sitting as usually, but risen to assist and receive his distressed servant ; Chrysostom.—That, because Stephen’s eyes were purged from the film of mortality, an additional miracle can alone explain the bystanders’ *not* seeing, is a most illogical inference. See Elsner I. 22.

58. stoned : on John viii. 59 ; and Mat. xxi. 44.—witnesses : on John viii. 7.

59. invoking : *Jesus*, Grotius.—Stephen pays to Christ the same homage which Christ when on the cross (Luc. xxiii. 46) paid to the Father. Bp. Burnet.

60. lay not : *literally* weigh not out, (Isai. xxxii. 9 ; LXX.) Virg. AEn. XII. 725, and the frequent painting in Egyptian monuments.—fell asleep : *ἴερὸν ὑπνον | κοιμᾶται· θυήσκειν μὴ λέγε τοὺς ἀγαθούς.*

Callim. Cf. Chrysost. Hom. XIV. in 1 Tim. “ For a Pagan there may be some motives [on Marc. iv. 21] to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this dilemma, That he is too sensible of this life, or hopeless of the life to come.” *Relig. Medici*, I. §. 38.

- VIII. 1. dispersed : may partly explain, ix. 10, xi. 19, xxi. 4. Clem. Alex. and Eusebius, mention a tradition that the Apostles were charged to remain twelve years in Jerusalem. That they staid a long time, Bp. Pearce supports from 1, 14, 25, ix. 26, 27, xi. 1, 2, xii. 1—4, xv. 2, 4, 6, 22, 23, xxi. 17, 18; Gal. i. 17—19, iii. 1, 9.—except the apostles: Macknight supposes “ by divine direction, that the brethren in distant parts, who had need of their advice and assistance in any difficult matter, might know where to apply to them; and also that they might establish a church, under their own immediate inspection, as a pattern.”
5. Philip : the deacon ; had it been the Apostle, there would have been no occasion for the Confirmation in 15, Epiphan. Hær. 21. Our Lord’s visit to Sychem is in John iv. About six miles off, Jos. Ant. XI. 8. 6, stood Samaria, the capital of the ten revolted tribes, and named from Shemir, 1 Kings xvi. 24; after the captivity by Shalmanesser, it gave name to the territory.<sup>t</sup>

---

<sup>t</sup> The new inhabitants were principally Cuthæans (2 Kings xvii. 24) and others who adhered to their original idolatry (*ibid.* 8.) They attended Josiah’s passover, 2 Chron. xxv. 8, but were decided schismatics after Manasseh’s marriage with the daughter of Sanballat Jos. Ant. XII. 8. 2, XIII. 9. 1.—On Mat. x. 5.

Alexander, on his return from Egypt, made it a Macedonian colony, Q. Curt. IV. 21; and Herod I. who raised it from its ruin by John Hyrcanus, gave it the name of *Sebaste*, in honour of Augustus.<sup>u</sup>

9. Simon Magus (not the Cypriote mentioned on xxiv. 24) was the founder of the Gnostics, or rather was the first who introduced the name of Christ into their system; and received divine honours in Samaria, and Justin Martyr adds at Rome; Justin, however, mistook a votive inscription to the Sabine deity, SEMONI SANCO for *Simoni Sancto*. See it in Calmet, art. *Simon Magicien*, or note 42 of Dr. Burton's Bampt. Lect. Mr. Waddington, Hist. of Church, p. 297, *first edit.* concedes rather too much, since it is yet to be demonstrated that Justin could see *no other* statue, than that of which the fragment was discovered in 1574. The discovery proves (what might be inferred from Livy) that there were such inscriptions; and a misconstruction so natural to a foreigner, himself too a native of Samaria, need not alarm the martyr's warmest partizan.
10. *a minimo ad maximum*: Plaut. Pseud. III. i. 10.
11. The miracles of Simon were seemingly, not really, supernatural; such as jugglers, or, in those days, any smatterers in natural philosophy (which the magi probably pursued, Plutarch. Artax. 6. Cic. de Div. I. 41) might accomplish. At last his

---

<sup>u</sup> Had the city *Samaria* been intended. St. Luke would have written *εἰς τὴν πόλιν*, and also perhaps *Σαμάρειαν*.

vaulting ambition o'erleaped itself. Append. B. note (u). It is observable, that the Apostle's miracles struck him as much as his did the multitude, 13.

20. *i. e.* keep thine unhallowed money. Dr. H. Owen would point, ‘thee ! Because - - - God, thou - - - matter ; for *the thought proves that thy, &c.*’
22. The dubious expression intimates (not that sincere and thorough repentance might possibly fail, but) that after committing a sin so nearly approaching blasphemy against the Holy Ghost, there was little reason to hope for his truly repenting. Doddridge.
23. Deut. xxix. 18; Isai. lviii. 6.
24. *Ex omnium scelerum importunitate et flagitiorum impunitate concretum.* Cic. in Pison. 9.
25. The termination of the feast, together with Saul's departure, ix. 1, might relax the persecution.
26. Gaza (see Gresw. Suppl. Diss. 358) was razed by Alexander Jannæus (Zeph. ii. 4), but “this same” is understood of the “way,” (like Acts vii. 18, 19; though not always so, xiii. 7) as Plin. H. N. VI. 29; the mention appearing designed to shew that, unfrequented as this road, which lay through the defiles of Mount Casius, was, his going by it was providential to accomplish \* Isaiah lvi. 3—5, alluded to in Jos. Ant. XVII. 2. *ad fin.* The eunuch had probably been keeping the just ended feast of Tabernacles; he is the first *gentile* convert, then Cornelius, x. 1, but

---

\* Unless we are to understand the word here in its primary sense of *chamberlain*.

Sergius Paulus is the first converted *idolater*, xiii; see on xi. 20.—There was another Gaza in Ephraim, near Sychem, 1 Chron. vii. 28.

27. Candace, like Pharaoh in Egypt, and Cæsar at Rome, was the general name, Plin. H. N. VI. 29. Other instances are in Gresw. Suppl. Diss. 427.
31. This man was not one of those who deem themselves qualified to expound what they can barely contrive to read. Grotius. See South's sermon, *The Scribe Instructed*, and those upon 1 Kings xiii. 33, 34, and 1 Cor. xii. 4; Hammond's Postscript (to the pref. of his Paraphrase) on *Divine Illumination*; Guesses at Truth, I. 23. 1827.
32. Isai. liii. 7.
33. judgment: Job. xxvii. 2. Kuinoel puts a comma before ἡρθη.—generation: (see John xix. 9) the wickedness of the generation that rejects and slays him, Hammond, Doddridge. See Jos. War, V. 10. 5, and Wetstein, and Bp. Lowth. *Auctor est Maimonides in Perek 13 ejus libri ex opere Jad, solitum fieri, ut cum reus --- exhibat -- ad supplicium [capitis], præcederet ipsum ----- præco, et hæc verba diceret; Ille exit occidendum morte illâ, quia transgressus est transgressione illâ, in loco illo, tempore illo, et ejus rei sunt testes ille et ille: Qui noverit aliquid ad ejus innocentiam probandam veniat et loquatur pro eo.* Casaub. Exercitt. Baron, XVI. §. 86. (Similarly Lightf. H. H. upon Mat. xxvii. 31). The early fathers explain it from Heb. vii. 3, without father in His humanity, without mother in his Divinity.

37. Against Campbell (Prel. Diss. V. iv. §. 7) and Michaelis, Bp. Middleton decides, that the word CHRIST, originally an appellative, became *proper* even in our Lord's time. This verse is quoted by Irenæus.
39. *i. e.* Philip was bidden not to tarry with this promising convert.—he : the *Æthiopian*, on Mat. xxiv. 14.
40. Azotus : Herod. II. 157, is Ashdod, where the Ark triumphed over Dagon, 1 Sam. v. 3, 4. Philip lived at Cæsareia, xxi. 8.—was found : may perhaps mean ‘made some stay,’ or, as we say, ‘made his appearance,’ *se trouva*.
- IX. 1. See xxvi. 12, and Biscoe 234.—It must be carefully remembered, that Saul, when converted, was acting CONSCIENTIOUSLY, xxii. 3, xxvi. 9. His authority reached only *Jewish* converts to Christianity.
2. Michaelis, I. 57, says, that the Romans’ presence would restrain violence at Jerusalem ; Damascus had been gained to Rome by Pompey, but when Aretas prepared to attack H. Antipas, the latter obtained an order from Tiberius, authorizing Vitellius, president of Syria, to take arms in his behalf; ere this was done, Tiberius died, and the execution of his order was suspended; but, on the first intimation of it, Aretas had made irruption into Syria, and seized Damascus as below. It abounded with Jews.—Bp. Pearson (II. b<sup>4</sup>.) complains of “*this*,” which was perhaps substituted for “*the*” to prevent the phrase from being erroneously understood to mean ‘on the road.’ See Judith v. 8. It is derived from Ps. lxvii. 2, καὶ μαλὰ εἰκότως· δι’ αὐτῆς

γὰρ εἰς τὴν τῶν οὐρανῶν βασιλείαν καὶ οὐ δι  
ἀλλής τινὸς, εἰσερχόμεθα. ΟEcum.<sup>y</sup>

4. Compare Isai. xlvi. 6—8.
5. [it is hard - - - unto him] “Arise: the words in brackets, omitted in the best MSS. may have crept in from xxvi. 14, 15; Erasmus first printed them from the Vulgate. See xxii. 6; 1 Cor. xv. 8; Gal. i. 13—15.—goads: *Æsch.* Prom. 323. Pind. Pyth. II. 73. *inscitia est adversus stimulum calces*, Ter. Phorm. I. ii. 27, used of impotent rage which hurts itself and not its object,<sup>z</sup> as Ov. Trist. II. i. 16. Asiatic goads are about eight feet long, sharp at one end to urge the steers, at the other flattened to cleanse the ploughshare, and are easily converted into formidable weapons. Judg. iii. 31; (1 Sam. xiii. 19, 21); Iliad, Z. VI. 135. Maundrell, 15 April, 1697.
7. stood: *i. e.* stopped (as John vi. 22), see xxvi. 14. We say ‘stand in doubt,’ for *am in doubt*, Gal. iv. 20, and so ‘stand in jeopardy,’ 1 Cor. xv. 30.—hearing: with genitive; in xxii. 9, and Gen. xi. 7, with accus., it signifies *understood not*, *i. e.* it conveyed no articulate sound to their ears. See 1 Cor. xiv. 2.—Dan. x. 7.
17. (Cf. 27, and xxii. 14.) That Saul did actually see Jesus with his bodily eyes is clear from 1 Cor.

<sup>y</sup> It may brook a question whether, in the Prayer for all Conditions of Men, “thy ways known,” may not be misprinted for *way*. Before deciding, many passages in Cruden should be pondered.

<sup>z</sup> Chrysost. Hom. XLII. in Mat. Plaut. Truc. IV. ii. 55. Mil. Glor. II. vi. 22, 31.

- xi. 1 and xv. 8, where this appearance is classed with others which were undoubtedly personal, nor can he there refer to xxiii. 11.
19. Presently after recovering sight, he went into Arabia, where he is believed to have stayed good part of three years, Gal. i. 17, 18, during which he was instructed in the Gospel, Gal. i. 12. On his *return* to Damascus, Acts ix. 23 (*many days = three years*, 1 Kings xi. 38, 39), Aretas' deputy desired to apprehend him, 2 Cor. xi. 32, whereupon he fled as here described. Compare Josh. ii. 3; 1 Sam. xix. 32.
22.  $\sigma\gamma\chi$ .  $\sigma\mu\beta$ . are diametrical opposites in signification.
26. He wished to see St. Peter (the other apostles, excepting James the Less, were elsewhere), and tarried there three days, Gal. i. 18, 19. The shortness of his stay is confirmed, Acts xxii. 17, 18.—believed not: the enmity between H. Antipas and Aretas may have prevented intercourse between Jerusalem and Damascus; or, they might suspect some concert with the Sanhedrim. St. Paul's other visits are xi. 30, xv. 4, xviii. 22, xxi. 17 (which fulfils xix. 21).
27. On xv. 39.
28. On i. 21.
30. Cæsareia: probably that on the Mediterranean. Doddridge here mistakes Gal. i. 21.
31. This tranquillity was owing to Caius' persecution of the Jews, when he sent the president Petronius with an army to enforce their setting up his statue in the temple, Jos. War, II. 10; Ant. XVIII. 8; Tac. Hist. V. 9.—They sent an embassy (to which belonged Philo Judæus, whose

- account is extant), and Caius was assassinated before he could enforce obedience in person.
32. This journey of St. Peter's is recorded, as leading to the admission of Cornelius.
33. Diospolis, now Lyddo, was about a day's journey from Jerusalem ; the fertile vale of Sharon, or Ono, lay near it, extending from Cæsareia to Joppa, a distance of fifteen hours.
34. *Jubet sterni sibi.* Plin. Ep. VII. 27. §. 7. i. e. [lectum.]
36. Three leagues from Lyddo is Joppa, Japha or Jaffa (whence Jonah meant to sail for Tarshish, Jonah i. 3), the only sea-port of Jerusalem, and the nearest, 2 Chron. ii. 16.—Dorcas = doe, or roe, i. e. gazelle (Jos. War, IV. 3. 5).
37. *Tarquinii corpus bona femina lavit et unxit.* Ennius.
39. οὐσα : φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν, | φίλα δ' ἔτι καὶ θαυμῆσα. Eur. Alcest. 991.
43. If a tanner did not announce his occupation before marriage, the contract was void; and at Sideñ it was decided that the widow of a man without children, might decline to marry his brother exercising that calling. (See Wetst.) Peter, content with this humble lodging, would yet have refused to preach to a powerful Gentile but for divine interposition.
- X. 1. Cornelius was one of those who, without becoming complete proselytes, abandoned polytheism for the true God.—Italian : the *legio Italica* was not raised till Nero. Biscoe, 303. This was a *cohort* stationed at Cæsareia. See on xxvii. 1.
2. devout : i. e. recognizing the true God (Xen. Mem.

IV. 6. 2, 3.—fearing : *i. e.* observing the law of natural religion. Wetstein.—alms : called righteousness, because accepted even from a heathen, Lightfoot's Comm.

3. evidently : *i. e.* waking, not in a dream, as Gen. xx. 3; Job iv. 13. Lightfoot's Comm.
4. Esther v. 6.
6. [he shall --- to do] : The words in brackets, probably a gloss from 32 or xi. 14, were introduced by Erasmus from the Vulgate.
9. The Apostles used the Jewish hours of prayer, Ps. lv. 17; Dan. vi. 10; Ex. xxix. 39; Num. xxviii. 3, 4.
10. Was the highest of the seven ways of extraordinary communication, *viz.* i, dreams ; ii, waking apparitions ; iii, sleeping visions ; iv, voice from heaven (Bath Col,<sup>as2</sup> H. H. upon Mat. iii. 17); v, Urim and Thummim ; vi, revealing of the ear ; vii, rapture or ecstasy (when the outward senses are suspended), 2 Cor. xii. 2; Rev. i. 10. Lightfoot's Comm.

<sup>as2</sup> Vitrunga (*Obss. Sacre*, Amst. 1727. II. qu. cited by Mr. Townsend) holds the *Daughter of the Voice* to have been delivered in four different forms :

- i. gentle, low, as in a whisper, Job iv. 16.
- ii. an articulate, but subdued tone; such as a man uses when alone praying, Ex. xxv. 22; Num. vii. 89.
- iii. the usual tone of a person speaking, 1 Sam. iii. 4—10; Ex. xxxiii. 9—11.
- iv. (which was the most frequent) deep and loud, attended with thunder; *ex tonitru tanquam ex utero matris sue.* (Spencer apud Danz. in Meuschen. 352.)

Abarbanel maintains its reality; Maimonides deems it merely a certain vivid mental impression. The magnificent *μεταβανῶμεν ἐντευθεν*, Jos. War, VI. 5. 3, will not be forgotten.

11. at four corners : ἀρχὴ = any extremity, *e. gr.* of a bandage, Galen (*apud Wetst.*) ; of a rope, Herod. IV. 60 ; Eur. Hippol. 761 ; of a plank or rafter, Philo II. 117 (quoted by Dr. Burton) ; and Bp. Middleton, from the Article's absence, too hastily inclined to translate *with four strings*, as ἐνάπτοντες ἀρχὰς στυπίνας, Diod. Sic. I. 35, where, however, ἀρχὰς is neither more nor less than *ENDS*. All difficulty vanishes on rendering literally, and simply understanding that the 'points of suspension' were not the very extreme corners, but left a margin, or valance, hanging down all round in four festoons ; and then it cannot be gainsaid that the sheet was let down by *four* corners, though not (*ταῖς τέσ. ἀρχ.*) by *the four* corners of it.
12. four-footed : equivalent to *tame* [?]. Lightfoot's Comm.
16. Gen. xli. 32.
20. "I : i. e. *the Spirit*, 19, who in 3. is called *the Angel of God* ; and Cornelius addresses him as *Lord*, 4." Dr. Burton.
23. certain brethren : six, xi. 12. Probably to prevent future misrepresentation. Chrysostom and Bp. Pearce.
24. near : intimate, Eur. Alcest. 533.
29. So in Marc. v. 30, &c. our Lord, though knowing, asks.—τίνι λόγῳ πορθμεύετε, Eur. Iph. T. 1358.
30. this hour : not that he had fasted four days, which would have been *νηστεύω*, but that four days ago he was fasting until the same hour of the day as the time of his now addressing Peter.
34. *i. e.* that Gentiles, equally with Jews, are capable of admission into the new Dispensation.

36. peace : Ps. lxxv. 8, 9 ; Haggai ii. 9.—all : Rom. x. 11, 12.
40. By sight, hearing, touch (Grotius), “ made him manifest,” Bp. Horsley.—A *general* manifestation would have been attended with tumult; some would say *This is He*; others, *He is like Him* (John ix. 9), &c. ; and the valid testimony would have been lost in the confusion and multitude. But He appears to the men who knew him best, and whose deposition to the fact evidently risked their lives. After the Crucifixion they preach in the temple, the most public place of Jerusalem itself; of foreign places, they go to Cæsareia, Antioch, Thessalonica, Athens, Corinth, Ephesus, the strong-holds at once of philosophy and of secular force. Mr. Townsend. See part i. of Bp. Pearce’s *Miracles of Jesus Vindicated*.
42. Mat. xxviii. 19 ; Marc. xvi. 15.
43. Jer. xxxi. 34 ; Micah vii. 18 ; Isai. liii. 11 ; Dan. ix. 24 ; Zech. xiii. 1 ; Malachi iv. 2.
- XI. 16. at the beginning : *i. e.* at the Pentecost, i. 5 ; also Luc. iii ; 1 Cor. vii. 27.
17. them : the family of Cornelius.—If  $\tau\epsilon\varsigma$  be read without the accent, it must be rendered “ was I one able to.”
18. held their peace : refers to “ contended,” 2. The objection is renewed xv. 1—5.
- 19, 20. Evince Luke’s accuracy, as ix. 29.—Antioch, the capital of Syria, ranked next after Rome and Alexandria, and had a very large Jewish population, Jos. War, VII. 3. 3. Another occurs xiii. 14.— $\mu\acute{\epsilon}\nu$  : refers to viii. 1.
20. Mnason of Cyprus occurs xxi. 16 ; and Lucius

of Cyrene, xiii. 1.—Grecians : if “ Greeks ” be the true reading, some time must be understood to elapse between 19 and 20 (for this could not have preceded Cornelius), but many of the authorities for it here, read it also in vi. 1.

22. The reason of Barnabas’ appointment is supplied in 20.
25. Saul went to Tarsus, ix. 30 ; Gal. i. 21. See on xv. 41.
26. year : St. Luke is supposed one of these converts.—Christians : is of Latin, and not of Greek, formation.<sup>b2</sup> It appears to have been applied reproachfully, as xxvi. 28 (where it is become in common use) ; in the only other N. T. place of its occurrence, 1 Pet. iv. 16, *suffering* from others is the topic ; *vulgus Christianos appellabat*, Tac. Ann. xv. 44. Those of Judæa are contemptuously called Nazarenes, Acts xxiv. 5. They speak of themselves as the faithful, the brethren, &c. 2 Tim. ii. 2. Doddridge, refuted by Parkhurst, argues a divine direction from χρηματίσαι and Isai. lxii. 2 ; but it is unlikely that they would seek for themselves an obnoxious name, though they might accept it from their enemies. See Bp. Pearson, II. c<sup>4</sup>.
27. prophets : Rom. xii. 6 ; 1 Cor. xiv ; Eph. ii. 20, iii. 5.—Agabus : xxi. 10.
28. Four famines occurred between the first and eleventh years of Claudius ; especially A.D. 44, when Jerusalem was relieved by Helena,<sup>c2</sup> queen

<sup>b2</sup> As *Pompeiani*, *Othonians*, &c.

<sup>c2</sup> For her family see Jos. Ant. XX. ii—iv. (In XX. ii. 1. Whiston first makes nonsense of the text by a mistranslation, and then adds an equally nonsensical note.)

of Adiabene, Jos. Ant. XX. 2. 5, 6. and 4. 2. III. 15. 3. *assiduas sterilitates*, Suet. Claud. 18; Tac. Ann. XII. 43. See on Luc. ii. 1.

30. Elders (*i. e.* presbyters, whence *Sax. πρεούτεροι*; *Old Fr.* prestres; priests,) are believed to have been appointed from the deacons, vi. 2.

XII. 1. stretched forth: *Gr.* laid -- on. H. Agrippa I. courted popularity and was zealous for the Law. Jos. Ant. XIX. 7. 3. See Townson, I. 113; and Paley's Evidences, pt. II. ch. vi. §. 4.—Mat. xx. 23.

3. *προσέθετο*, Luc. xx. 12, must not be confounded with *προσέθηκε*, Luc. iii. 20.—unleavened bread: ἐῶ λέγειν, ὅτι εἰ καὶ μυρία ἡσαν ἡμαρτηκότες, ὥφειλε τὸν καιρὸν αἰδεσθεῖς τὰς τιμωρίας ὑπερθέσθαι, Philo in Flacc. 976.

4. Two soldiers (the second watch, 10.) kept the door, and two (the first watch) were chained, one to each hand of the prisoner, xxi. 33; the four were relieved every three hours. On xxviii. 16.

5. 2 Cor. i. 11; Eph. vi. 18; 1 Thess. v. 17.

6. οὐκ ἦν ἀγωνίᾳ οὐδὲ ἐν φόβῳ, ἀλλ' ἐκάθευδε, τὸ πᾶν ρέψας ἐπὶ τὸν Θεόν. Chrysost. XXVI.

8. sandals: there was no anxious precipitance, compare John xx. 7, and contrast Hor. Serm. I. ii. 132.

11. The Jews expecting to witness his execution.

12. *Or* when he had bethought himself and was satisfied that it was no dream.—Probably Barnabas' nephew, Col. iv. 10, but not the Evangelist; see 25, xiii. 5, 13, xv. 38; afterwards St. Paul commends him to the Colossians, and speaks kindly of him, Philem. 24; 2 Tim. iv. 11.

13. κόκτειν, *knock* (*pultare*, Plaut. Terent.) is said of a person desiring to enter; <sup>ds</sup> ψοφεῖν, *tap* (correspondent in meaning with *Quid foris crepituit?* Ter. Adelph. II. iii. 11, &c.) of one warning passers-by that he is about to come out, for antiently the door opened outwards; κρούειν, *rap*, was perhaps applied to either; to the former certainly, Plat. Protag. 314; Symp. 212.—ὑπακοῦσαι (Odyss. δ. IV. 283; Plat. Critonis init.) *subauscultare*, said of the θυμωρός, was the established phrase for ‘answering the bell,’ as εἰεν ἀκούω was for ‘Coming, sir.’ κρούσας τὴν θύραν, εἴπε τῷ ὑπακούσαντι εἰσαγγεῖλαι (*to take in his name*) ὅστις τε εἴη, καὶ διότι κ. τ. λ. Xen. Conv. I. 11.
15. angel: Mat. xviii. 10.
17. James: the kinsman of our Lord, Gal. ii. 12. Peter is supposed to have retired to Antioch; Beza treats with little ceremony the notion that it was to Rome, at least for the twenty-five years asserted by the Romanists, for Mr. Townsend in a long note (*Chron. Arr.* II. 140, see also 627, 1827) is of opinion that he was consigned to some friends of Cornelius,<sup>e2</sup> to whom, as idolaters, he could not preach, and that he soon returned; he is mentioned in no epistle of St. Paul whether written to or *from* Rome, and the foundation of the church at Rome, Mr. T., with Bp. Burgess, in a collection intituled *the*

<sup>d2</sup> θείνειν is used of a ruder application, Aristoph. Av. 54. (λελάκτικας, Nub. 136. *arietat*, Plaut. Truc. II. ii. 1.)

<sup>e2</sup> Dr. Hales’ conjecture that Cornelius was the centurion present at the crucifixion is scarcely worth mentioning.

*Churchman Armed*,<sup>f2</sup> I. 319. 1814, attributes to St. Paul's first visit, Rom. xv. 20. See also Bp. Marsh's *Compar. View*, 207. 1816.

- 18. ἐγένερο : Æsch. Theb. 297, *what shall I do, what must become of me ?*
- 20. Tyre, neglecting agriculture for commerce, obtained corn from Judæa, Ezek. xxvii. 17.— θυμομαχῶν : in Justin, V. 10, the Thebans and Corinthians *non quidem aperte bellum adversus Lacedæmonios decernunt ; sed tacitis animis tantam iram concipiunt, ut subesse bellum intelligi possit.*
- 21. Michaelis, I. 65. He was celebrating games at Cæsareia in honour of Claudius, Jos. Ant. XIX. 8. 2 ; at sunrise on the second day he appeared on a throne in the theatre robed in silver tissue, and on his seizure bade the people (not Jews) behold the condition of him whom they saluted as divine ; he died after five days' torture, æt. 54, in the seventh of his entire reign and the third of his rule over Judæa. Cf. 2 Macc. ix. 9. and Jortin Eccl. Hist. II. 320, with a note of Gibbon, ch. XIV.<sup>g2</sup>
- 23. 2 Sam. xxiv. 16 ; 2 Kings xix. 35.
- 25. ministry : or charge, MARG. See xi. (22, 26) 30. They are supposed by some to have returned

<sup>f2</sup> Of greater value is the *Churchman's Remembrancer*, 1807. II. oct.

<sup>g2</sup> Claudius Herminianus in Cappadocia, cum indigne ferens uxorem suam ad hanc sectam transisse, Christianos crudeliter tractaret, solusque in prætorio suo vastatus peste cum vivus vermbus ebullisset: *Nemo sciat, aiebat, ne spe gaudeant Christiani.* Tertull. ad Scap. ch. iii. §. 20.

between the committal and deliverance of St. Peter.

- XIII. 1. Comparing xi. 27, *tiveç* here is not redundant, they had some prophets of their own already at Antioch in the existing church. Lightfoot's H. H.—teachers : 1 Cor. xii. 28 ; Eph. iv. 11.—Manaen : supposed the son of Manaen (Menahem) the Essene, who foretold to Herod I. when a school-boy, his future diadem, Jos. Ant. XV. 10. 5, and became high in favour.—tetrarch : H. Antipas.
2. Hooker, Eccl. Pol. VII. 4, supposes that in the Herodian persecution the other Apostles quitted Jerusalem, leaving James as bishop ; that Paul was called to complete the *apostolic* number, and that Barnabas was appointed in lieu of the James beheaded.—δ : *Incidit in eandem invidiām quam pater suus.* Corn. Nep. Cim. 3.
3. Paul, though an apostle, is formally appointed notwithstanding his extraordinary gifts ; as we find neophytes baptized even after they had received the Holy Ghost. The apostolic mission was not without our Saviour's *breathing* on them ; cf. 1 Tim. iv. 14 ; 2 Tim. i. 6.
4. Seleucia (on the Orontes) fifteen miles from Antioch and five from the sea.—Cyprus : xi. 19, was the native country of Barnabas.—Salamis : Famagusta.
5. minister : probably to relieve them from the diaconal duties.
6. Bar-jesus : *i. e.* son of Joshua.
7. A coin of Claudius minted for Proclus (next successor to Serg. Paulus) gives Proclus the title of *Proconsul* in Havercamp's Thes. Morell. p.

106 and plate. (Bp. Marsh's Lect. XXVI.) Cyprus was restored to the senate by Augustus, U.C. 732, Dio LIV. 4. Under the republic the provincial governors were either consular or praetorian, of whom the former had military power. Augustus converted them into Cæsarian and senatorial, Suet. Aug. 47; Dio LIII. 12 (ubi Fabric.);<sup>h2</sup> and the imperial proprætors (or *legati Cæsaris*) had the same authority with the republican proconsuls, but the proconsuls (chosen by lot,  $\tau\bar{\omega} \kappa\lambda\bar{\eta}\rho\varphi$ ) over the senatorial, had not the power of the old proprætors. By gratifying the senate with the most productive and peaceable provinces, and taking to himself those upon the frontier, he artfully secured to his own disposal the entire military force.

8. Elymas: *Alam* in Arabic signifies magician. Pliny is, not unreasonably, thought to allude to this miracle, H. N. XXX. 1; *Est et alia factio à Mose et Jamne et Jotape* (2 Tim. iii. 8) *Judæis pendens, sed multis millibus post Zoroastrem. TANTO RECENTIOR EST CYPRIA.*
9. The alteration of name seems in compliment to Sergius (as in compliment to Vespasian, Josephus assumed the name of Flavius), who may have been his first or most distinguished Roman convert (Bp. Pearce), and as more befitting a Roman citizen. Other converts of note are Dionysius, xvii. 34, some primates of Asia, xix. 31, Erastus, Rom. xvi. 23, and some at the imperial court, Phil. iv. 22.

---

<sup>h2</sup> Fabricius supplied the notes to books XXXV—LX. of Reimar's Dio.

12. of the Lord : *i. e.* concerning Jesus, as Heb. vi. 2 ; Matth. Gr. Gr. §. 342. 1832.
13. Mr. J. J. Blunt conjectures that Mark was of the party to Cyprus, in order to see his friends and relatives (on xii. 12, iv. 36) ; and that, having now accomplished that object, he went straight to Jerusalem. Possibly hearing of Peter's danger, xii. 3, with whom he appears intimate, *ibid.* 12.
14. This Antioch stood in Phrygia. *Habet in vicinia portas Cilicias.* Plin. V. 27.
15. 27 and xv. 21. When Ant. Epiphanes forbade the reading of the law, they substituted the prophets ; and when the former was restored by the Maccabees, the latter were retained as a Second Lesson. The custom of admitting the prophets was adopted by the Egyptian Jews under Ptol. Philometor. The fifty-four sections of the law are named *Paraschioth*; those of the prophets, *Haphtoroth*.—*ἐν ἐμοὶ:* Si quid est in me *ingenii, Judices, &c.* Cic. pro Arch.
16. fear : *i. e.* proselytes. Lightfoot, in H. H., quotes a Talmudic passage.
17. fathers : Abraham, Isaac, Jacob.—Deut. v. 15.
18. suffered he their manners : (*quaे mores toleret*, Ter. Hec. V. v. 28), or rather (Ps. xcv. 10), changing a single letter, “ tended them as a nurse *tendeth her child*, Deut. i. 31, xxxii. 10 ; 2 Macc. vii. 27 ; Num. xi. 12 (Isai. xl. 11) ; for St. Paul, says Bp. Pearce, throughout this discourse about the antient Jews, only mentions what God did for them, not how they behaved themselves toward God.
19. seven : Chanaanites, Hittites, Amorites, Periz-

zites, Gergesites, Hivites, Jebusites, Deut. vii. 1; Josh. iii. 10, xxiv. 11.—It is argued that κατεκληρονόμησεν (in hiphil) being the *more difficult*, is probably the *true reading*; the reason is a good one, but is misapplied; for a copyist catching the first eight letters, would take the rest for granted, and thus not observe the *rarer word* κατεκληροδότησεν.

20. Sir Norton Knatchbull construes “and 450 years after this, he gave, &c.” and Louis de Dieu computes 447 years from the birth of Isaac to the Judges. Dr. Hales (Chron. II. 257, oct. cf. Biscoe, 605, 606, and Lightfoot’s H. H.) reckons from the division of Chanaan to Samuel’s call, 1 Sam. iii. 19, in his twelfth year, rejecting the Masorite numerals of 1 Kings vi. 1.
21. 1 Sam. viii. 5.—forty : see Biscoe, 558.
22. 1 Sam. xiii. 14; Ps. lxxxix. 20, cxlii. 10.—mine own heart : see [CHANDLER’S] *Hist. of David*, 1766, II. oct.
23. promise : 2 Sam. vii. 12; Isai. xi. 1.
24. εἰσόδου : incarnation. Cyril. Alex.
25. They who construe ‘I am not he whom ye suppose ; he cometh after me, whose, &c.’ should prove that τίνα, for ὅντινα, can stand first in a sentence.
27. Supplying αὐτὸν after κρίναντες and αὐτὰς after ἐπλήρωσαν. Their very ignorance that He was the Messiah, led them to fulfil the prophecies relative to his sufferings. Or καὶ may be rendered “also,” “yet,” supplying αὐτὸν as before, and taking τὰς φωνὰς after ἐπλήρωσαν.
28. For he was innocent of the crimes charged.
33. Ps. ii. 7, ‘being he which riseth from the dead,

begins as it were to live another life, and the grave to him is in the manner of a womb to bring him forth,' the words in the Psalm are properly said of the Resurrection (Bp. Pearson, V. see δευτερόποτμος in Hesych.) Compare the Hebrew and LXX. in Gen. l. 23; 2 Sam. xxi. 8.—Cyril, Or. II. upon Kings xix. and Greg. Nyss. ad Ps. ii. 7, take it of the Incarnation, as above, iii. 22, vii. 37; which again can only be in a qualified sense.<sup>12</sup> The primary reference to David, may belong to 2 Sam. v. 9; 1 Chron. x. 7—9.

34. he : God.—Isai. lv. 3 ; 2 Sam. xxiii. 5.—*i. e.* will faithfully perform the promise made to David; compare 1 Cor. xv. 14, &c. ὅσια is thus used in the LXX. who give ἐλέη for the same word, 2 Chron. vi. 42.
35. he : David, ii. 27 ; Ps. xvi. 10.
36. *Which could not mean David*, for, &c.—after he had served in his own generation the will of God : 22 ; Ps. lxxviii. 72.
41. Isai. xxviii. 14, xxix. 14 ; Habak. i. 5. Perhaps “ perish” might be rendered “ hide yourselves” or “ mourn,” see Mat. vi. 16.
42. And as they were going out [of the synagogue] *some* besought, &c. : He spoke in Hebrew, but the Gentiles (perhaps proselytes) requested a repetition, Prof. Dobree; but we can hardly imagine *Gentiles* present in the synagogue.

<sup>12</sup> So also Lactantius, Inst. IV. 13,.. *Factus est et Dei Filius per spiritum, et hominis per carnem; id est, et Deus et homo.* For as understood of Jesus' miraculous conception *alone*, it is not true.

Lightfoot (who understands the second and fifth days of the week) would take *τὰ ἔθην* (which appears interpolated) as an accusative. *μεταξὺ* = *proximè*, Jos. War, V. 4. 2; Plutarch Inst. Lacon. concerning Philip and Alexander. Scaliger would read *σαββατών* (Heb. indecl.) in *reliqua septimana*.

46. i. 8. Mat. x. 6, xv. 24.
47. Isai. xl ix. 6, xl iii. 6; Luc. ii. 32.
48. Contrasts with 46, *put it from*) (*glorified*; --- *judge yourselves unworthy*) (*were glad*. Rom. x. 3, xiii. 1; 1 Cor. xvi. 15. The latter is equally voluntary with the former; “If the salvation of men were either already effected, or could be spoken of as a thing which must inevitably happen, an exhortation to be saved or to save ourselves, would in the case of the Elect be superfluous 2 Pet. i. 10), and in that of the reprobate, an unfeeling mockery.” Bp. Middleton citing Ex. xxxv. 21. When the Auth. Version was made, *ordained* had the meaning which *ordered* still occasionally expresses; thus note the double sense of *appointed*, 1 Macc. v. 27, xii. 26.—Plato, de Legg. VI. 770, has *φύσις τεταγμένη εἰς* [ἀρετὴν], and it denotes “affected” in 2 Macc. vi. 21. Krebs and Wetstein consider *οἱ τεταγμ.* = *οἱ ἔσωτοὺς τάξαντες*,<sup>k2</sup> cf. 46 and *σωθῆτε*, ii. 40, and we may so explain *σωζόμενοι* ii. 47, 40, (which, should any doubt, is used by Theophylact ad Mat. xxii. 14, to express in a *state of*

<sup>k2</sup> The reader, if he thinks it necessary, may compare *εἰσὶ κατεσκευασμένοι*. Demosth. Olynth. 36, 21; *ἰνηλλάγησαν, κατωκημένους*, Thuc. I. 120; and cf. Herod. VII. 21; Acts xx. 13.

*salvation.)* The Calvinistic sense would require προτεταγμ. as xvii. 26, or ὠρισμένοι. Chrysostom explains it *voluntarily separated to (or for) God*, see him also on κατηρισμένα, Rom. ix. 22; Parkhurst renders it *disposed*, as xx. 13. Perhaps the best is “*bent*” or “*inclined*,” “*fixed*,” or “*set*,” (Com. Prayer, Ps. lviii. 1.); and the meaning may be illustrated by what occurred after the battle of the Boyne, when James’ army marched in column to a flag at which those who *were determined* to take English service filed left, and those for French, right. On Luc. xiv. 15.

50. devout: is used of proselytes, and these ladies newly converted to Judaism, would look upon Paul and Barnabas, as little better than apostates (Doddridge). W. G. Browne found the women of Broussa specially furious against Christians. (Walpole’s Turkey, 112, 1820). Josephus (War, II. 20. 2) mentions that all the *women* of Damascus had become converts to Judaism.—Paley notes the undesigned conformity of this verse and the next chapter, with 2 Tim. iii. 10, 11; for Timothy, Acts xvi. 1, was then converted.

51. On Mat. x. 14.

- XIV. 1. Iconium: on western border of Lycaonia, on confines of Pisidia, Galatia, and Phrygia. Raphel.—together: *or* after the same *custom*, έθος, as κατὰ τὸ εἰωθός, xvii. 2. Some refer it to what happened in the last chapter. Ἐπὶ τὸ αὐτὸ, iii. 1, is generally said of *place*, but also of time and purpose. References to different senses in the LXX, are given Lightfoot’s Comm. upon ii. 44.

6. This was no more than an attempt, on 19.
6. Mat. x. 23.
11. Jablonski (ap. Critt. Sacros) thinks that, like the Cappadocians, they spoke a kind of Syriac; two words only have come down to us. There is no necessity for supposing that the Apostles did not understand the cries, or delayed an instant to check the error.—There was a tradition that Jupiter and Mercury (the god of eloquence, Hor. Od. I. x. 1) visited Lycaon, Ovid Met. I. 221, VIII. 626. Fasti V. 495. The notion of gods disguised, Odyss. p. XVII. 485; Hesiod Op. 249, &c.; Catull. Pel. et Thet. 384, was probably derived from Gen. xviii. 2, xix. 4; see Heb. xiii. 2.
13. temple: *Æsch.* Theb. 164.—gates: of the house in which the apostles were.—oxen: Persius II. 44. Iliad B. II. 402.
15. Odyss. η. VII. 208—210. “You speak o’ th’ people, as you were a god | To punish, not *a man of their infirmity.*” Coriolanus III. Shakspeare’s writings abound with proofs of a thorough familiarity with the Bible and Com. Prayer; to this familiarity more than one point of his superiority over his contemporary play-rights may be safely traced. *όμωιοπ.* occurs Wisd. vii. 3.—vain ones: Wisdom xv. 8; 1 Kings xvi. 13; 1 Sam. xii. 21; 1 Cor. viii. 4. The ensuing argument is based solely on natural religion, to suit pagan comprehension.
16. *Dum tempus ad eam rem tulit, sivi animum ut expleret suum; | Nunc hic dies aliam vitam defert, alias mores postulat.* Ter. Andr. I. ii. 17, 18.

17. Rom. i. 20, &c. Job xxxvi. 27, &c. As frequent presents express a friend's remembrance and affection, though he neither write nor speak, so all the divine bounties scattered abroad on every side are so many witnesses of the divine care and goodness, speaking very sensibly to the heart, though not to the ear. (Doddridge). See Cic. Tusc. I. 28, *prope fin.*—The antients never say *Deos pluere*, but always *Deum*, i. e. Jupiter. *cœlestes aquas*, Hor. Epist. II. i. 135. James v. 18.

19. xiii. 50, xiv. 2. Paul's pre-eminent zeal and oratory exposed him more than Barnabas. This is the ONCE, 2 Cor. xi. 25. See 2 Tim. iii. 11.

22. Luc. ix. 23, xiv. 27; 1 Thess. iii. 4.

23. See Hammond and Campbell's Prel. Diss. X. v. §. 7. Hesychius and Suidas explain, *χειροτονεῖν καθιστᾶν*. below x. 41. *Βασιλεὺς ἡπὸ τοῦ Θεοῦ χειροτονηθεὶς*, Jos. Ant. VI. 4. 2. and 13. 9.

26. xiii. 3. This is the Syrian Antioch; 21 is the Pisidian.

XV. 1. These were converted Jews who remained attached to the Mosaic ritual, xxi. 20.

2. certain other: Titus was one, Gal. ii. 1, 2; but "certain other" may mean some of the opposite opinion. They found St. John at Jerusalem, Gal. ii. 9.—They determined: the revelation therefore, Gal. ii. 1, was to the ministers of Antioch.

5. Beza would read as part of the report made by Paul and Barnabas.

6. matter: xxi. 21; *first*, whether Gentiles must be circumcised, negatived in 19; *second*, whether they should observe the ceremonial law, as to which they are exhorted not to give offence to others, 21.

7. disputing : *rather* discussion. x. 20, xi. 1. Cornelius was ten or fourteen years before, (Mat. xvi. 19).—us : *i. e.* the apostles.
9. put no difference : made no distinction.
10. Gal. v. 1.
11. they : *i. e.* as the gentile converts trust to be. Some refer ‘they’ to Paul and Barnabas, 2. Wolf explains it, ‘as our fathers were saved by faith in the same grace.’
12. These miracles were a proof of its being the Divine pleasure.
14. See 7. Peter is no more named in Acts, he seems to have visited Antioch, 35. Gal. ii. 11. Doddridge (cf. xi. 2) thinks that his speech, just recited, must have been subsequent to his temporising at Antioch, Gal. ii. 11—21 ; Basnage, Hales, Greswell, &c. that it was previous, otherwise he had only to cite this decree. See in Vol. II. of Martianay’s Jerome, Epistt. LXXII. LXXV. LXXX. and LXXXII. for the rejoinder of Augustine. *Thomasius ad Tertull. de Præscr.* 23.
16. Amos ix. 11, cited after LXX. and not the Hebr. Chandler argues that the passage was so understood, for his inference would otherwise have been scouted.
18. As idolatry necessarily depends on the freedom of the will, *works* must include *dispensations*, and here is one among many proofs that God certainly foreknows future contingencies. Doddridge.
19. sentence : opinion, = *censeo*.
20. pollutions of idols : (cf. Dan. i. 8, LXX.) the parts of the victim which were unused in sacri-

fice were sold. Pliny in Append. C. *note* (w). 1 Cor. x. 25, and Grotius here. One object of the *agapæ* was to relieve the poorer brethren who had previously received such doles, see schol. ad Aristoph. Plut. 597. The phrase here is more extensive than that in 29, for the Jews held the utensils and knives of idolaters to be impure. Cf. 1 Cor. viii. 1.—fornication was not deemed sin by the Gentiles. Gen. ix. 4; Lev. iii. 17, xvii. 14; Deut. xii. 23; 2 Macc. vi. 4.—strangled : *apud veteres, ut ex Athen. IX. licet cognoscere, in deliciis erat τὸ πυκτὸν κρέας.* Casaubon.

21. These things being weekly forbidden in the synagogues (see Jos. Apion. II. 18), to practise them would offend the Jews. Cf. Macknight's Pref. to Galat. sect. IV.
22. Judas : But for 33, might possibly be brother of Joseph Barsabas, and the apostle ; on i. 23.— Silas : Silvanus, 2 Cor. i. 19; 1 Thess. i. 1; 1 Pet. v. 12, apparently a Roman citizen, xvi. 37. ἐκλεξαμένους, here and 25, by a common classical construction,<sup>12</sup> is the accus. before πέμψαι ‘that we having,’ &c. which collectively may be considered the nominative to ἔδοξε.—γράψαντες for γράψασι as Thuc. III. 36, IV. 42.
24. See 1.
28. The descent of the Holy Ghost upon Cornelius and his family, and the fact that Paul and Bar-

<sup>12</sup> So in the orators, δέομαι ὑμῶν -- μεμνημένους κ. τ. λ. Lysias 157, 41. Demosth. 1050, *ad fin.*—A somewhat intricate instance is Aesch. Agam. 1589, where ἡμοὶ belongs to καλὸν and ιδόντα to τὸ κατθανεῖν.

nabas, set apart by the Holy Ghost, had not required it, evince the Divine pleasure, and we determine accordingly in obedience to His guidance.—things : indifferent mostly in themselves, but of moment in a mixed community of Jews and Gentiles.

29. *εὐ πράξει* in opposition to *οὐ δύνασθε σωθῆναι* in 1 ; as in classical writers, and John xxi. 21.
  30. they : Paul, Barnabas, Jude, Silas.
  31. Finding the proceedings approved, and themselves not burthened with the Mosaic observances.
  32. prophets : 1 Cor. xii.
  33. *ποιήσαντες* : (a phrase not found in classical Greek) *Philomeli quinque dies, Iconii decem fecimus*, Cic. Att. V. 20.
  37. determined : so Grotius construes also, v. 33; John xii. 10 ; 2 Cor. i. 17.
  38. xiii. 13.
  39. Cyprus : (usually annexed to Cilicia, Cic. Fam. I. 7, of which Tarsus was the capital) his native place, iv. 36, and Mark was his sister's son, on xii. 12. Paul and Barnabas were afterwards reconciled, 1 Cor. ix. 6 ; Gal. ii. 9. In commending Paul, Barnabas is tacitly condemned.
  41. See 23, as these were not in his first journey, but may have been founded during his stay at Tarsus, ix. 30.
- XVI. 1. Timothy's mother Eunice and grandmother Lois are praised, 2 Tim. i. 4, 5 ; see 2 Tim. iii. 15. A Jewess might have a gentile husband, *e. gr.* Esther and Ahasuerus ; the counter-change was not lawful, Ezra x.
3. Not inconsistent with St. Paul's conduct, Gal. ii. 3 ; nor with xv. 20, 29. Timothy, being *ma-*

*ternally a Jew*, was now circumcised to avoid offence to Jews and to enable him to preach in the synagogues. He was of Lystra, otherwise *xx. 4* would be *Δερβαῖοι*.

4. *xv. 20, 29.*—Lord Barrington conceives 4, 5, transposed from their proper place after *xv. 41*.
6. Galatia : see *Gal. iv. 13—15, iii. 5.*—Asia : He went thither afterwards, *xviii. 18, xix. 10.*
7. *'Ιησοῦ* (after *τὸ πνεῦμα* in some MSS.) may perhaps have been originally a marginal explanation of *τὸν λόγον*, denoting also that *τ. λ.* should not be taken personally.<sup>n2</sup> (The Spirit of Jesus = the Spirit promised by Jesus.)<sup>n2</sup>
8. Compare Alexander's dream in *Jos. Ant. XI. 8. 4, 5.* (cf. Arrian II. 18, or *Q. Curt. IV. 2*).
10. First intimation of St. Luke's presence.
11. Neapolis : between Samothrace and Philippi. Singularly enough the passages adduced in Burder's *Oriental Literature*, II. 440, have nothing to do with the place in the text, nor, and

<sup>m2</sup> Scarcely any body now contends that *Luc. i. 2*, is meant of the personal WORD ; and it may be submitted that *ὁ λόγος* in *Heb. iv. 12*, bears the same meaning as at the end of the verse there following. *The inquest of God----with whom we have to do* (i. e. *ῳ δεῖ ἡμᾶς τὸν λογόν ἀποδοῦναι unto whom we have to give our account*).

<sup>n2</sup> The remarks above have been prompted by the consideration that, although the Holy Ghost proceedeth from the Father and the Son, and although the Son's assumption of humanity was (so far as we are permitted to see) essential to our redemption—to assign the H. Gh.'s procession to the Son *quā his Humanity*, will not be warrantable. Cf. *Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11.*—If *'Ιησοῦ* be rightly read in this place, it was omitted by reason of transcribers' feeling the difficulty, and not discovering the true rendering.

- this is even more singular, with each other. So it is that Scripture is illustrated.<sup>o2</sup>
12. a principal city of *that* (or, *its*) district of Macedonia, *and a Roman colony*: (Neapolis was the city *first* come to, after Thasos in passing from Samothrace). Pliny calls Philippi a colony, H. N. IV. 18; below, 21. This was planted by Julius Cæsar and enlarged by Augustus, Dio LI. 4. See Spanheim de Usu Num. diss. II. p. 105. It is repeatedly mentioned by Strabo, who never speaks of Amphipolis, which was originally made the capital, Livy XLV. 29, B. C. 167. Macknight conjectures that Augustus, on sending Antony's adherents to augment the colony at Philippi, transferred thither the courts of justice from Amphipolis. Many coins of *Macedonia Prima* exist; Eckhel II. 64, and Combe's Hunterian Coins, p. 179. 1782. See Bp. Middleton.
13. river: a branch of the Strymon.—prayer was wont to be made: *or* where an oratory was allowed to be, *or* was by custom (*i. e.* an accustomed oratory), Juv. III. 296; Jos. Life, 54; Ant. XIV. 10. 23. Lardner's Cred. I. i. 3. §. 3. Elsner I. 420—434. Gresw. Suppl. Diss. 359.
14. In the ruins of Thyateira Sir G. Wheler found an inscription, ΟΙ ΒΑΦΕΙΣ, *i. e.* THE DYERS, see Spohn's Misc. III. 93 (apud Poleni Suppl. Thes. IV.)

<sup>o2</sup> In pp. 457, 458, of the same volume, a passage of Cicero is very strangely construed; and in pp. 315, 316, is a most paltry annotation. It would be superfluous to notice the book thus, but that it is designed for the young, and, if well executed, would have been both useful and entertaining.

16. Here the article is required if we would construe 'to the oratory.'—divination; *Gr.* Python.; a demoniacal possession, for ventriloquism will not explain the circumstances. Biscoe 269—272.
17. most high: Townson I. 164, II. 389.
18. grieved: fearing that his commission might be supposed leagued or connected with an evil spirit.
20. magistrates: *literally* praetors, *probably* the duumviri, Biscoe 317.
21. *separatim nemo habessit deos; neve novos; sed nec advenas, nisi publice adscitos, privatim colunto*, Cic. Legg. II. 8. Livy IV. 30, IX. 30, XXV. 1, XXXIX. 16.—being Romans: see 12; the Greeks under the lower empire prided themselves on being '*Πωμαῖοι*', Dodwell's Greece I. 148. 1819; with less degradation, under Justinian, they even boasted to be Trojans. Warton's *H. E. P.* I. xi. oct.
22. *i. e.* caused them to be rent off. On i. 18.
24. Phil. 29, 30.
- 27 By Roman law, the jailor was liable to the punishment impending over whosoever broke prison; and these he might imagine to be remarkable criminals.
33. *ἀπὸ* may denote either *after* or *as refreshment from*; or we may supply *τὸ αἷμα*.
35. Colonial lictors were called apparitors.
37. uncondemned: *causā cognitā multi possunt absolvi, incognitā quidēm condemnari nemo potest*, Cic. 1 Verr. 9. see below, xxii. 25. Lex Valeria U. C. 254, exempted a Roman citizen from bonds, and Lex Porcia U. C. 506, from the

scourge. False claims to exemption Claudius punished with death. Sueton. 25. Cf. Cic. Off. III. 11.—See on xxii. 28.—themselves: Paul properly required this in vindication of their apostolic character, and instances are brought to show that it was not unfrequently done. Lucian Toxar, 33.

38. *Facinus est, vinciri civem Romanum; scelus, verberari; propè parricidium, necari; quid dicam in crucem tollere? verbo satis digno tam nefaria res appellari nullo modo potest.* Cic. 2 Verr. V. 66. Cf. Dio LX. 24. U. C. 797.
40. St. Luke appears to have remained at Philippi till xx. 5.

XVII. 1. Amphipolis; on xvi. 12.—Thessalonica: (formerly Thermæ) capital of *Macedonia Secunda*.—See 1 Thess. i. 5. He lived by his own labour, 1 Thess. ii. 9; 2 Thess. iii. 8 (and was assisted from Philippi, Phil. iv. 15, 16). He praises them, 1 Thess. i. 3, 8.

2. Though he resorted to the synagogue only three sabbaths, he seems to have remained much longer, *H. P.* IX. vi.
3. Ps. xxii. 6; Isai. liii.
5. *H. P.* IX. vi.; 1 Thess. iii. 4.—*ayopaios*: Aristoph. Eq. 181. *subbasilicanos*, Plaut. Capt. IV. ii. 35, *subrostrani*, Cic. Fam. VIII. 1. (“of the baser sort” was intended to render *τῶν ἀγοραῖων*, which is, more literally, “idle of the market.”)
7. The emperors suffered none to assume the style of royalty without leave.
9. *satisfactione acceptā*. Cf. Cic. Att. V. 1, et ibi Græv.

10. Timothy followed, 14.—Berœa : (near Pella, Livy XLV. 30.) was of Macedonian foundation. Apian, Syr. 57.
11. It was the boast of the Jews to be *free and noble* by virtue of their descent from Abraham, &c. *Quis generosus?* *Ad virtutem bene a natura compositus.* Seneca Epist. 44. *Et geminas animi nobilitate genus.* Ov. ex Pont. I. ii. 2. Chrysostom explains it ‘of a better disposition.’
14. Pursuit would the sooner slacken if he were supposed to have taken ship.—the sea : the Ægeian<sup>p2</sup> is nearest. From the reading of the Codex Bezae in the verse following, it must have read Θεσσαλίαν, and Markland notes that in Max. Tyr. Diss. XXX. (p. 316. Cantab.) H. Stephens corrected ἡ θάλαττα into ἡ Θεσσαλία ἐπικλύζεται from Diss. XXV. But a reading cannot rest upon the *Codex Bezae* alone.
15. He afterwards dispatched Timothy to Thessalonica, 1 Thess. iii. 2; who may have rejoined Silas at Berœa, see xviii. 5.
16. full of idols : so κατάδενδρος, κατάδρυμος. (*nostra regio tam præsentibus plena est numinibus ut facilius possis deum quam hominem invenire,* Petron. 17.) Athens had a double number of sacred festivals, Xen. de Rep. Ath. III. i.; and the schol. ad Thuc. II. 38, ventures to assert that δι' ὅλου τοῦ ἔτους θύοντις οἱ Ἀθηναῖοι καθ' ἑκάστην πλὴν μᾶς ἡμέρας. So little, says Doddrige, avails the most cultivated human reason

<sup>p2</sup> With Gibbon, LIII. note n, compare note 91, p. (61) of the *Editor's preface* to Warton's *H. E. P.* 1824. oct.

unaided by revelation. “ *The world by wisdom knew not God.*” See on 22.

17. market : the two most celebrated were the old one or Cerameicus (which had been once a brick-field, though Paus. I. 3. 1. mentions Ceramus son of Bacchus and Ariadne) ; and the Eretria, which faced the porch frequented by the Stoics, and became the principal one under Augustus. Strabo.
18. Epicureians<sup>42</sup> denied Providence and Immateriality, and perverted their founder’s precepts to sensual pleasure ; the Stoics were fatalists as to human actions, and placed happiness in living according to reason, without sensibility ; on 24.—strange gods : part of the charge on which Socrates was condemned; Xen. Mem. *ad init.* and [Apolog.]. Jos. Apion, II. 37, 38.—St. Chrysostom supposes they took *Resurrection* for a goddess, rejected in Bentley’s *Eight Sermons* ; it is a hendiadys.
19. No foreign deity could be introduced without license from the Areiopagus (cf. Cic. de Legg. II. 16 ; Livy I. 20) ; but St. Paul was taken *not* before the *court*, but to the *hill*, whence he could best be heard. It commanded a splendid view of the stately temples, &c. of the city. *τοῦτο ἐκεῖνο ἦν ἄρα ὁ ἔγω περὶ ὑμῶν ἥκουν τῶν Ἀθηναίων, ὡς εἴητε εἴρωνες ἐν τοῖς λόγοις.* Lucian de Gymn. 18 ; .. however, Strabo X. says the Athenians ἐκωμῳδήθησαν as περὶ τὰ ἄλλα φιλοξενοῦντες -- καὶ περὶ τοὺς θεούς.

---

<sup>42</sup> For the old philosophy, see Dean Ireland’s Lectures comparing Paganism with Christianity.

21. Demosthenes, Phil. I. 43. (cited by Longin. 18; [Philippi Epist. 157]), and Thucydides, III. 38, give precisely the same character of their fellow-citizens; it holds to the present day, Hughes' Travels in Greece, II. 306, qu.<sup>2</sup> Cf. Casaub. ad Theophrast. Char. 8.
22. St. Paul's piety is aided by prudence and sound judgment, and his zeal is tempered with discretion and practical good sense; he does not flatly assail favourite notions without reserve, but tries to find common ground, giving full credit for every particle of truth, and eschewing unnecessary reproach, which might rather array the passions of his hearers against their reason than suggest excuse for past error.—more than ordinarily given to religiousness: εὐσεβεστάτους τῶν Ἑλλήνων, Jos. Apion, I. 11. Δελεκται δέ μοι καὶ πρότερον,<sup>3</sup> ὡς Αθηναῖοις περισσότερόν τι ἡ τοῖς ἄλλοις ἔει τὰ θεῖα ἐστι σπουδῆς. Pausan. I. 24. 3.
23. the objects of your worship: (from 2 Thess. ii. 4.) answers 19.—Dr. Hales, Chron. II. 522, oct.,

<sup>2</sup> So Montaigne, I. ess. 49, confirms Cæsar's similar character of Gaul. B. Gall. IV. 5.

<sup>3</sup> Αθηναῖοις δὲ ἐν τῷ ἀγορῷ καὶ ἄλλα ἐστὶν οὐκ ἐς ἅπαντας ἐπίσημα, καὶ Ἐλέον βωμὸς, φ., μαλιστα θεῶν ἐς ἀνθρώπινον βίον καὶ μεταβολὰς πραγμάτων ὅτι ὠφέλιμος, μόνοι τιμᾶς Ἑλλήνων νέμουσιν Αθηναῖοι. τούτοις δὲ οὐ τὰ ἐς φιλανθρωπίαν μόνον καθέστηκεν, ἀλλὰ καὶ ἐς θεοὺς εὐσεβεῖν ἄλλων πλέον (cf. Ed. Col. 260). καὶ γάρ Αἰδοὺς σφισι βωμός ἐστι, καὶ Φήμης καὶ Ὁρμῆς δῆλά τε ἐναργῶς, θσοις πλέον τι ἐτέρων εὐσεβείας μέτεστιν, ισου σφισι παρὸν τύχης χρηστῆς. Paus. I. 17. 1. The conclusion may remind the reader of Polybius' remark respecting the permanency of Rome's triumphs. Polyb. VI.

does not confute Bp. Middleton, nor, even if we do render to ΤΗΕ, could they mean JEHOVAH, for in that case they would have inscribed it to *Jupiter*. Diog. Laert. I. 110 (*al. 29*), relates that in a pestilence, B. C. 600, when no deity gave relief, Epimenides advised them to turn sheep loose from the Areiopagus, and sacrifice them, wheresoever they should lie down, *to the proper god*; ignorant who this was, the altars bore the inscription cited by St. Paul. Should the reader refuse this solution (a parallel story may be found in note xxxvii of Robertson's America), he may perhaps accept what is offered below.<sup>52</sup> The antients had a superstitious dread of omitting any deity.

24. Epicureians referred every thing to the fortuitous concourse of atoms; the Peripatetics (followers of Aristotle) held that mankind, &c. had existed in eternal successions; the vulgar gloried as *Autochthones*, i. e. sprung from the *soil itself*,

<sup>52</sup> The two passages respecting τὸν ἐν Ἀθήναις ἀγνωστον usually quoted here from the Philopatris to establish the Apostle's accuracy, are no doubt copied hence. Paus. V. 14. 6. mentions an altar ἀγνώστων θεῶν at Olympia, and I. 1. 4. at Athens βωμοὶ δὲ θεῶν τε δυομάζομένων ἀγνώστων καὶ ήρώων —the meaning of which may be partly guessed from what follows, ἔστι δὲ καὶ Ἀνδρόγεω βωμὸς τοῦ Μίνω, καλεῖται δὲ ήρώος Ἀνδρόγεω δὲ ὅντα ἵσασιν, οἵς ἔστιν ἐπιμελές τὰ ἑγχώρια σαφέστερον ἄλλων ἐπίστασθαι. Whence it appears not impossible that on restoring a decayed altar, whose original dedication was forgotten, they had inscribed what St. Paul quotes.—The essay “*sur le culte des Saints inconnus*,” in the *Ouvrages Posthumes* of Mabillon and Ruinart (Paris, 1724, II. qu.), may, by possibility, afford some illustration of the present passage.

because, owing to its poverty, their predecessors had never been disturbed in their possession by new occupants. Thuc. I. 2; Cic. pro Flacc. 26.—The celebrated illustration, contrasting the Mosaic narrative with the theories of philosophers, which occurs in Sir Matthew Hale's *Prim. Orig. of Mankind*, p. 340, 341, may also be seen in Bp. Jebb's edit. of Burnet's Lives, 86, oct.

25. See Ps. l. 12; 1 Kings viii. 27; 2 Chron. ii. 6. The doctrine was not new at Athens, Eurip. Fragm. Inc. 104; and Heracleitus had asked how the Deity could be shut up in temples, . . . how God could be fashioned by hands? Tac. Germ. 9. See also Mai ad Cic. de Rep. III. 9.

— *dedita sacris*  
Incerti *Judea dei* (Lucan. II. 593)

had astonished the Romans from the time that Pompey's daring ingress into the Holy place, found *nullā intus deūm effigie, vacuam sedem et inania arcana*. Tac. Hist. V. 9.—*προσδεόμενος τινὶς: nihil indiga nostri*, Lucr. II. 649. Suidas, ἀδέητος.

- 26, 27. Cf. Gen. xi. 8; Deut. xxxii. 8; LXX. All mankind springs from a common stock, and different nations occupy different countries flourishing or decaying at different times <sup>u2</sup>fore-allotted in order, and were to spread over the habitable globe and worship Him who is so very near (*τηλόθεν ἐγγὺς ἔοντες*), that even groping in

---

<sup>u2</sup> Cf. Scipio in Appian Pun. 132; Seneca Epist. 71; Vell. Patrc. II. 11; Pet. Faber, Semestr. I. 9.

darkness they might find Him. Cf. Deut. iv. 29; 2 Chron. xv. 2.—and, for *ψηλαφήσειαν*, Plat. Phædon, 99 St.

28. From the beginning of the *Phænomena* of ARATUS (a Cilician poet B. C. 300) who is speaking of Jupiter; a similar expression occurs in the hymn of Cleanthes (Epicurus' successor) in Cudworth, IV. §. 25 *ad fin.* Prof. Dobree cites Hemsterhuys' *Orat. de Paulo*, p. 25.—MENANDER, p. 78, is quoted 1 Cor. xv. 33; EPIMENIDES *de Orac.*, Tit. i. 12.
  30. winked at: or having pardoned now commandeth. See St. Peter, above, iii. 19—21.
  31. assurance: so *fides*, *AEn.* IV. 12; Jos. War, VII. 1. 1. Cf. *πίστεις* in Quintil. *Inst.* V. 10. 8.—man: on John v. 27.
  32. ἄπαξ θανόντος, οὕτις ἐστ' ἀνάστασις, *Æsch.* Eum. 648. καὶ τίς θανόντων ἥλθεν ἐξ "Ἄδου πάλιν"; Eur. Herc. F. 297.—some: Epicureians.—others: Stoics, &c.
  34. Said to have been the first bp. of Athens; the writings which pass under his name were written late in the fifth century.
- XVIII. 2. In the eleventh of Claudius, *Judæos impulso Chresto* (Appendix C, note e) *assidue tumultuantibus<sup>x2</sup> Romæ expulit*. Sueton. 25.
3. On Mark vi. 3.. Tents were part of a traveller's equipage, as well as of a soldier's.

---

<sup>x2</sup> i.e. either the Jews were in uproar against the Christians, or the Judaizers were indignant at the Gentile admission. Cf. *στασιάζειν πρὸς τὸ κοινὸν τῶν Ἰουδαίων*. Origen contr. Cels. III.—Stephen, a servant of Claudius, was plundered by the thieves in Judæa, Jos. Ant. XX. 5. 4; War, II. 12. 2.

5. From Berea, xvii. 15.—was pressed in spirit : (xx. 22) was more earnest owing to the good account they gave him, 1 Thess. iii. 6, i. 7; 2 Cor. i. 19, xi. 9.—Some read ‘was earnest in the word,’ as Wisd. xvii. 20, thinking ‘spirit’ introduced from 25.
6. Shaking the pelisse is a common sign of caution in Turkey. See Luc. ix. 5, x. 10, and Ezek. xxxiii. 2—6; also Nehem. vi. 13, and above, xiii. 51.
7. thence : from the synagogue.
8. See 1 Cor. i. 14, 16.
11. 2 Cor. xii. 12. In this interval he wrote 2 Thess. —ἐκάθισε : *iis ventis isthinc navigatur, qui si essent, nos Corcyrae non sederemus.* Cic. Fam. XVI. (2).
12. Beza understands to mean ‘when Gallio was made,’ i. e. when a new governor appeared.

M. ANNÆUS SENECA *rhetor Cordubensis, c. ELEIA.*

author of the Controversiae and the  
Suasor. Born B.C. \*61, before the  
civil war, lived to about the accession  
of Claudius. (Martial, IV. ix. 32.)

ANNÆUS NOVATUS being adopted by the orator Junius Gallio (Gresw. Suppl. Diss. 356, 357), took the name of L. JUNIUS GALLIO, and was of considerable acquirements and happy temper. Tac. Ann. VI. 3, XV. 73; Seneca Epist. 104, and Q. N. IV. *pref.* Put to death U.C. 818 or 819.

L. ANNÆUS SENECA *philosophus;* born about B.C. 7; banished for five years to Corsica by Caius. † 12 April, A.D. 65, æt. 72. Tac. Ann. XV. 63.

ANNÆUS MELA. Tac. Ann. XVI. 17. Seneca Cons. XVI.

Novatilla.	ANNÆUS GALLIO,	M. ANN. LUCANUS <i>poeta,</i> (Stat. Sylv. II. vii. 32.)
Seneca Cons.	Plin. H.N. XXXI.	† A.D. 65, æt. 26. (Phar-
XVI. 15.	6. U.C. 829.	sal. III. 639—642.)

—Corinth, ruined by Mummius B. C. 154, and restored a century after by Jul. Cæsar, was the capital of Achaia (on xix. 21), which, having been resumed by Tiberius (Tac. Ann. I. 76), became again proconsular A. D. 44. Dio LX. 24; Suet. Claud. 25. Nero gave it freedom, see Wyttenb. ad Plutarch de Sera Num. Vind. and Vespasian reduced it to a province, Suet. Vesp. 8.

15. Josephus preserves many decrees securing to the Jews the cognizance of their own religious matters, Ant. XVI. 2. 3, XIX. 5. 2, XIV. 10. (Biscoe, 236.)
16. Gallio's refusal proceeded neither from indifference, nor stupidity, nor indolence, nor negligence; but from this, that interference was incompatible with his duty. Biscoe, 55.
17. 1 Cor. i. 1. Either the Greeks fell upon him as a known head of the Jews; or the Jews diverted the mob from themselves to him; or, according to some MSS. the Jews fell upon him themselves, perhaps as favourable to St. Paul. *H. P.* III. viii. *note.*
18. Rom. xvi. 1—3; *H. P.* II. ii. Cenchreæ, on the Saronic gulph, seventy stadia from Corinth, was its eastern harbour. The fathers differ whether the vow was Aquila's or Paul's, but Chrysostom, Valckenaer, &c. suppose the former's; the shaving was at the termination of the vow, xxi. 24. See Num. vi. 5, 18; Juvenal XI. 81; Morier II. 109. If the engagement was made in a foreign land, it was to be fulfilled at Jerusalem.—See 2 Sam. xix. 24; Jos. War, II. 15. 1.—Petit refers 'for he had a vow' to 21,

and supposes that he clipped his long hair on quitting Corinth for Judæa.

21. Not as bound in conscience, Rom. xiv. 5 ; Gal. iv. 10, 11 ; Col. ii. 16 ; but to meet the congregated worshippers.
  25. On Mat. xxi. 32, and Marc. i. 4. Apollos understood the Baptist to be Messiah's harbinger (Luc. iii. 4.), and to preach repentance as a preparation towards receiving Him ; but did not yet know (xix. 2, 4) that *Jesus* was Messiah, 26, 28.
  26. Aquila and Priscilla were at Ephesus, 1 Cor. xvi. 19 ; the tumult may have driven them to Rome, Rom. xvi. 3 ; they were again at Ephesus, 2 Tim. iv. 19. Their names are Latin, and (as Prisca, Priscilla) we find in Tacitus and Suetonius, Livia, Livilla, of the same individual, wife of Drusus and sister of Germanicus.
  28. convinced : *i. e.* confuted.
- XIX. 1. Apollos : 1 Cor. i. 12, iii. 4—8, 21, 22, iv. 6, xvi. 12.—upper coasts : *i. e.* more inland, Phrygia and Galatia, xviii. 23.
2. be *yet given* : See John vii. 39 ; the Holy Ghost's *existence* they must have known from the terms of John's baptism, Luc. iii. 16, but the news of the actual effusion of its gifts, according to the predictions of Isaiah, Joel, &c. had not yet reached them.
  - 4, 5. These are two baptisms perfectly distinct ; nor is there hence any warrant for anabaptism, since now baptism unto Christ is alone known. Eph. iv. 5.
  9. xiii. 46.
  10. Two years and three months, 8 ; St. Paul says

- three years, xx. 31; the remaining nine months cannot be supplied from xviii. 19, 21.
11. Longinus (9) calls Moses οὐχ ὁ τυχὸν ἀνήρ. Sophocles (Ed. R. 393) varies the phrase, to avoid an awkward *amphibolia*, just as δλον (John vii. 23) cannot in English be rendered “whole,” as in Hammond’s paraphrase and his margin.
  12. A similar practice exists among the Mohammedans. Morier II. 239.
  13. Jos. Ant. VIII. 2. 5; and Gresw. Suppl. Diss. 499.
  16. naked: on John xxi. 7.
  17. magnified: usually said of God, 2 Sam. vii. 26; Luc. i. 46.
  19. curious: magic, *curiosa sectati* Vulg. in the classical sense, Hor. Epop. XVIII. 23 (*al.* XVII. 77) Catull. VII. 11. The renowned Ephesian characters, γράμματα, were originally six. Hesychius; see also their charmed efficacy in Suidas and Trotz’s edit. of *H. Hugo de Scribendi Origine*, 315, 1738.—pieces of silver: drachmæ.
  21. Rom. i. 13, xv. 23, 25; at which time he had passed through Macedonia and Achaia, the provinces which comprised Greece. Macedonia included Macedon, Illyria, Epirus, and Thessaly; and the Romans bestowed upon Greece Proper the name of Achaia, from the Achæan League’s predominance at the time of their occupation. Paus. VII. 16. 7.—Rome: xxiii. 11.—H. P. II. i. and iii.
  22. Erastus: 2 Tim. iv. 20; Rom. xvi. 23.—He proposed remaining at Ephesus till Pentecost, 1 Cor. xvi. 8. See 1 Cor. iv. 17—19.
  23. Such are mentioned of the Cnidan Venus, Plin.

H. N. XXXVI. 5, and are common in Russia of the size of a snuff-box, with folding doors. E. D. Clarke, III. 447. Cf. Dio cited on Mat. xxiv. 15.

- 25—27. Aristoph. Thesm. 447—452.
26. *Et colitur pro Jove forma Jovis.* Ov. ex Pont. II. viii. 62. So *Jupiter angustā vix totus stabat in æde.* Fast. I. 201.
27. occupation : *Gr.* part or share, *viz.* of making the shrines, which differed from that of worshipping them. Bp. Pearce.—temple : (See Claud. Menetrius in Græv. Thes. Ant. Rom. VII.) The dimensions in Plin. H. N. XXXVI. 14, are 425 feet long, 220 broad, and supported by 120 columns, each 60 feet high. The first edifice (of great antiquity, Livy, I. 45) was burned by Erostratus, B. C. 356, on the night of Alexander's birth at Pella. Pl. Alex. 3. Val. Max. VIII. 14; its successor was burned by the Scythians, in the reign of Gallienus. Trebell. Poll. *Gallien.* 6. apud Hist. Aug.—world : Grotius notes, that Ephesian Diana was one of the few deities to whom *Romans* might lawfully bequeath property.
28. Aristides notices at Smyrna, the cry, *Great is Æsculapius.* See Ker Porter's Travels, II. 141.
29. Aristarchus, xx. 4, xxvii. 2. Phil. v. 24; Col. iv. 10. Philostratus (Life of Apollonius) mentions the theatre as their usual place of conourse, (cf. Grot. and Wetst.<sup>y2</sup>), and that their

---

<sup>y2</sup> Cf. Frontin. III. 2. 6, IV. 7. 22; Val. Max. II. 2. 5; Tac. Hist. II. 80; Jos. War, VII. 3. 3; Juv. X. 28. The people of Scolussa were holding assembly in the theatre, when destroyed by Alexander of Pheræ. Paus. VI. 5. 2.

- hasty temperament was once about to stone the governor, because the baths were unheated.
31. See 1 Cor. xv. 32 (alluding to the ferocity of his opponents, as Ps. lvii. 4); 2 Cor. i. 8.—The Asiarchs were thirteen, deputed by the thirteen cities of proconsular Asia (on ii. 9); they had to celebrate the public games at their own expense, and were necessarily men of the most ample fortune. Aristides, IV. Strabo, XIV.— $\mu\eta\delta\omega\nu\alpha\iota$ : *populo se ac coronæ daturum*. Cic. 2 Verr. III. 19.
33. Alexander : (perhaps the opponent mentioned, 1 Tim. i. 20; 2 Tim. iv. 14). The Jews put him forward to explain matters, lest they should suffer by being confounded with the Christians.
35. town-clerk : the principal municipal magistrate, whom the citizens were permitted to choose after their subjection to Rome; or perhaps the person acting as Apollo's representative (Biscoe, 279) in the games, for Rasche, Lex. Num. II. i. 648, gives, among others, a coin ΑΡΧΙΕΡΕΥΣ ΓΡΑΜ. ΕΥΘΥΚΡΑΤΗΣ ΓΛΑΥΚΩΝ ΕΦΕΣΙΩΝ. The Alytarcha represented Jupiter; and the Amphi-thales, Mercury. See also Trotz's H. Hugo, 446, 1738.—temple-keeper : or sacrist, *editus*, see Alb. Rubenius in Grævii Thes. Ant. Rom. XI.—image : mentioned by Pliny, H. N. XVI. 79 (*al.* 40).<sup>22</sup> It differed from the great and

---

<sup>22</sup> That all the most antient statues were of wood, is mentioned by Pausanias.—Gretser's Dissertation *de Imaginibus non manufactis* is printed with his edition of G. Codinus *Curopalata*, Paris, 1625, fol.

splendid statue; another was at Tauris. Eur. Iph. T. 87, 1384, of which the subsequent history is detailed in Paus. III. 16. 6.

37. For what fell down from Jupiter, 35, could not have been made with hands, 26.
38. courts are holden and there are proconsuls: *i. e.* there are such things as courts and proconsuls. Biscoe's solution (282) is not wanted.—Let the one party bring their action of damage, and the other (*if they will*) their action of assault. Bp. Pearce.
40. *or* to be accused of riot for this day's *work*, or *meeting*. Suppl. either *στάσεως* or *ἐκκλησίας*. Rioting was death by the Roman law. *Qui cætum et concursum fecerit, capite puniatur;* see Livy XXXVI. 25. (*Qui cætum et concursum fecerit, capitale sit; Non quotiens convenerunt in aliquem locum plures, cætus et concursus est, sed quotiens convocati, quotiens parati quasi ad ducem suum concurrerunt.* Seneca, Excerpt. Controv. III. 8.)
- XX. 2. *i. e.* Philippi, Amphipolis, Thessalonica, and Berea.—Rom. xv. 19. *H. P.* II. iv.—Titus joined him in Macedonia (2 Cor. vii. 6) which is here distinguished from Greece, as in classical authors, Q. Curt. VIII. 5. 7. Herod. V. 22.
3. three months: wintering at Corinth, he wrote the epistle to the Romans.
4. unto Asia: (*i. e.* as far as) refers only to Sopater, see 5. Trophimus accompanied him to Jerusalem, xxi. 29, and Aristarchus is with him, xxvii. 2. Gaius (*i. e.* Caius) xix. 20. Tychicus

- (Eph. vi. 21; 2 Tim. iv. 12, 20; Tit. iii. 12), like Trophimus, was of *proconsular Asia*; for both Derbe and Lystra were in *Asia minor*.
6. Troas: 2 Cor. ii. 12, 13.—five: two sufficed, xvi. 11, 12.
  7. See 1 Cor. xvi. 1, 2. Justin Mart. Apol. II. John xx. 19, 26.
  10. So Elijah, 1 Kings xvii. 21; and Elisha, 2 Kings iv. 33—35.
  13. the ship: implied in 6; they quit it, xxi. 2.—afoot: on Mat. xiv. 13.
  14. Mytilene (in Lesbos), *magnificenter est ædificatum, sed positum non prudenter. Auster cum flat, incolæ ægrotant, cum Corus, tussiunt, cum Septentrio, restituuntur in sanitatem, sed in angiportis et plateis non possunt consistere propter vehementiam frigoris.* Vitruv. I. 6.
  16. To deliver the alms to the poor Christians, xxiv. 17; to refute his enemies' calumnies, xxi. 21; and to meet the assembled strangers.
  17. He seems to have feared that, had he run up the long gulph to Ephesus, he might be detained in it by the westerly winds which blow long, especially in the spring.—elders: from the expression *ΔΙῆλθον*, 25, it is very clear that St. Paul had sent to Ephesus a request, that they would summon the elders (*i. e.* perhaps bishops, though every curate is, in a certain sense, *ἐπίσκοπος*, 28) of the neighbouring churches. (Iren. III. 14). Timothy was the bishop of Ephesus, in the strict sense of the term, 1 Tim. iii. 1, v. 22. (cf. 1 Tim. v. 17; Tit. i. 5. Calvin Inst. IV. 4.

2.<sup>43</sup> Tertull. *Præscr.* 32. Irenæus V. 20. Cypr. Epist. 27.)

18—21. 1 Thess. ii. 1—12.

20, 27, ὑπεστειλάμην is properly *shrink*, as of an animal crouching to escape notice, or of a ship lowering topsails for the same purpose.

21. To the Gentiles he *primarily* testified repentance toward the One God, from whom they had wandered ; and to the Jews, the additional necessity of faith in Christ. (John xvii. 3). The epanodos gives prominence to that faith in Christ, which was the ultimate aim of his ministry, and keeps subordinate the introductory truths of natural religion. Bp. Jebb, §. XVI. 343. Abp. Tillotson serm. 159. Cyprian Epist. 73.

22. bound : xix. 21.

23. Such intimations he receives, xxi. 4, 11 ; and had received before quitting Achaia. Rom. xv. 30, 31.

25. Perhaps means that some would be dead before his re-appearance at Ephesus four or five years

<sup>43</sup> In the tract, "De necessitate Eccl. Reformandæ," Calvin pronounces *nullo non anathemate dignos*, whoso should not *reverenter summaque obedientiæ observent* a primitive hierarchy; *Opera*, VIII. 60. Amst. 1667. And he confesses Presbyterian discipline to be not that of the early church.

The title of *Apostle* was limited to those appointed by Christ himself; that of *Angel* (Rev. ii—iii.), very nearly correspondent with the former, seems to have been confined to those who were in like manner appointed by the Apostles themselves; and the title of *Bishop*, to have been presently limited to the highest of the three Orders in the Christian ministry, the appellations of *Apostle* or *Angel* being disused, partly from ~~reverential~~ feelings and partly as less appropriate.

after. *H. P. XI.* St. Paul has just, 22, declared that he does not now speak by inspiration, and here he gives utterance to that boding despondency from which the strongest minds are not exempt.

26. See xviii. 6.—ἀπὸ : Matth. Gr. Gr. §. 351, 1832.
28. purchased : Eph. i. 14.—Θεοῦ : Vat. the Florr. MSS. 84. 89, the oldest Syriac, &c. ; see also Dr. Burton's Testim. II. 19. (The various readings may easily be accounted for, as originally marginal cautions of the ὀρθογνῶμονες against the Patripassian heresy : 1 Tim. iii. 13 ; Heb. ix. 12, xiii. 12. According to Schmidt, *church of God* occurs eleven times ; *church of the Lord*, nowhere in N. T.) It may also be supported by a parallel passage in Clem. Rom. Epist. I. ad Cor. §. 2, and an expression in Ignat. Ephes. 1. See also Routh's Rel. Sacr. I. 138.—*Deus passus est in unione personæ non in proprietate naturæ.* Vigilius, II.
29. Rev. ii. 2.
30. *i. e.* to Gnostic heresy, 2 Thess. ii. 3 ; 1 Tim. iv. 1, Cerinthus, &c. Cf. 1 Tim. i. 20 ; 2 Tim. ii. 18 ; Rev. ii. 2 ; 1 Cor. xi. 19.
31. three years : on xix. 10.
32. 1 Pet. i. 4.
33. Ye know that I have been guided by no personal views, therefore give ear to my words. Num. xvi. 15 ; 1 Sam. xii. 3, 5.—apparel : Athenæus, XII. 525, describes the beautifully manufactured garments for which Ephesus was distinguished.
34. 1 Cor. iv. 12, written from Ephesus, *H. P.* III. vi.
35. so labouring : 2 Thess. iii. 8. *H. P.* X. i.—

weak : *i. e.* poor. Chrysostom. The saying is not in the Gospels, see on John xxi. 25.

**XXI.** 3. ἀναφάνεντες : [κατὰ] for ἀναφανεῖσθαι τῆς Κύπρου, as Gal. ii. 7 ; Rom. iii. 2. Cf. *aperire*, *Æn.* III. 206 ; *abscondimus*, *Æn.* III. 291 ; and the gr. of xxvii. 27, with *Lucr.* IV. 390.

4. Knowing by the Spirit's information that he would be exposed to risk.
6. Michaelis supposes that when the ship had unladed at Tyre, St. Paul hired it to Ptolemais ; but it is more probable, unless this ship happened to go on, that 'the ship' means the one engaged with. It is unlikely that Paul could hire a vessel for his own passage solely.
7. Ptolemais : Acre (Accho, *Judg.* i. 31, enlarged by the first Ptolemy) near mount Carmel.
8. evangelist : probably the same that spread the gospel among the Samaritans, viii. *Eph.* iv. 11 ; *2 Tim.* iv. 5.—seven : vi. 5. If the article be omitted, it will be 'since he was *one*,' &c.
9. ii. 17.
10. Agabus : xi. 28, and on xx. 23. Taking hold of the girdle was significant, as *Isai.* xx. 2—4 ; *Jer.* xxvii. 2. Other instances are in *Gresw. on Par.* II. 280 ; and Macknight's *Ess.* VIII. §. 4.
16. After ἄγοντες understand ἀνθρωπον, and govern Μνάσωντι τινι as *cui nomen Iulo*.—old disciple : *i. e.* who had long professed Christianity.
18. James : the bishop.
21. This was false ; he did not *enjoin* the Jewish proselytes to neglect the Law (xvi. 3) ; he himself kept many feasts, and even the Gentile proselytes were to a certain extent bidden to respect it, *Gal.* vi. 15 ; *Rom.* xiv. 1, . . . but he did *not*

- consider its observance *essential*, Rom. xiv. 15; Eph. ii. 14, 15; Col. ii. 14—17; 1 Tim. iv. 4; 2 Cor. iii. 9—11; Heb. viii. 13.
22. *τι οὖν ἔστι;* *Quid ergo est?* Hor. ad Pis. 353.—It is quite certain that the multitude, &c. See 1 Cor. ix. 20.
24. purify : *i. e.* observe the abstinences during the vow, and defray the expence of their offerings at its conclusion (Num. vi. 14, 15), after which they might shave ; see on xviii. 18. The rabbis held that he who did this, partook of the merits of the vow ; and we read that H. Agrippa I. caused many Nazarites to be shaved at his expence, Jos. Ant. XIX. 6. 1. These four were waiting to have this defrayed, as is declared, 26.
25. xv. 20, 29.
26. *καὶ ἡγειραν τοὺς Ναζηραίους οἵ ἐπλήρωσαν τὰς ἡμέρας*, 1 Macc. iii. 49 (59). The commencement of the time was notified to the priests, that they might consecrate it to the Lord with some ceremony, Bp. Pearce citing Num. vi. 12.
28. against the people : No. XXV. of *Proofs and Illustr.* to Macknight's Life of St. Paul.—into the temple : *i. e.* beyond the wall of partition to the Gentiles (Jos. War, V. 5. 2, VI. 2. 4), and into the second court (called the Court of Women or of Israelites) which was entered by fourteen steps.
29. Trophimus had borne him company during the recent journey, xx. 4. Cf. xx. 31. 19, xix. 9; 1 Cor. xvi. 8, 9.
30. They are thought to have shut the gates not only to save the temple from pollution, but that they might seem to be irresponsible for any violence

which the mob might think proper to perpetrate in the outer court, as a judgment of zeal.

31. kill : and 32, on John viii. 59.—chief-captain : *literally* tribune ; he lodged in the tower of Antonia, which by two flights of steps, 35,<sup>b3</sup> opened at the N. W. angle into the temple-porticos, Jos. War, V. 5. 8. Ant. XX. 5. 3. It was originally built by John Hyrcanus, and named *Baris*.
33. two chains : on xii. 4.
38. An Egyptian came with 30,000 men, promising to destroy Jerusalem as was Jericho (Josh. vi. 5, 20; Heb. xi. 30) ; the impostor was defeated at Olivet by Felix, fled, and nothing more was known of him. Jos. Ant. XX. 8. 6. War, II. 13. 5.—who were murderers : literally of the Sicarii, so called from the *sica* (Quintil. Inst. X. 1) or dagger, which (Jos. Ant. XX. 8. 10. War, II. 13. 3) resembled the Persian *acinaces*, and was a sort of krees.—τοὺς Συριστὶ ἐπισταμένους, Xen. Cyrop. VII. 5. 31 ; λαλεῖν is added, Nehem. xiii. 24.
39. Strabo notices that Tarsus (*oppidum fere totius Ciliciæ nobilissimum fortissimumque*. Hirtii Bell. Alex. 66), in fame as a seat of learning, then far excelled Athens or Alexandria ; nevertheless, it had little resort of strangers, and its native students perfected their studies elsewhere, which agrees with Acts xxii. 3. It stood on the Cydnus, and its gremials were noted for what Suetonius (Aug. 84) expresses by *ad subita extemporali facultate*, in other words, as good debaters.

---

<sup>b3</sup> The ἀναβάθμους of St. Luke answer to the καραβάσεις of Josephus, as viewed respectively from below and from above.

40. So Josephus, when sent by Titus to his besieged countrymen, spoke in his native tongue, War, V. 9. 2, VI. 2. 1.—*Significatque manu, et magno sic incipit ore,* *AEn.* XII. 692.
- XXII. 3. feet : Luc. x. 39 ; Deut. xxxiii. 3.—Gama-liel : on v. 34.—See xxvi. 4 ; Gal. i. 14.
4. viii. 1, and below 20.
5. brethren : Jews.
9. On ix. 7.
12. ix. 10. Who, in accepting the gospel, did not re-ject the Mosaic institutes ; or, “as to the law” may belong to “having good report.” He seems to have been a proselyte of righteousness.
13. Which was three days after our Lord’s appear-ance to Saul, ix. 9.
17. 2 Cor. xii. 1.
18. ἵδειν λέγοντα : is no catachresis. With Deut. iv. 12 compare *Æsch.* Theb. 103; Rev. i. 12; . . Hotspur’s speech, 1 Hen. IV. i. 3, is mixed, like *Æsch.* Prom. 21, 22.
19. Knowing my zeal in persecution, they will listen to me as to one converted on irresistible grounds; but perhaps it is not so much a reply as an ex-pression of contrition, *They have reason; for, &c.*—synagogue : Mat. x. 17.
20. vii. 58, viii. 1.
22. Compare 2 Esdras vi. 55—57 ; Deut. xxxiii. 21 ; Isai. lxv. 1. The Jews deemed themselves sole favourites of Heaven even in their bitterest humiliations, see on John viii. 33. Though ac-cused of profaning the temple, he considers his *Gentile ministry*, xxvi. 21, to be the real cause of the enmity exhibited against him.—Col. i. 24, iv. 3 ; Eph. iii. 1.

23. Chardin says, when complaint is made to a governor, the orientals get as many friends as they can together before his house, with piercing cries, tearing their garments and throwing up dust; cf. 2 Sam. xvi. 13, and Captain Light's Nubia in Walpole's Turkey, 407, 1817. The Auth. Version renders it as a preparation for stoning (see vii. 58), but thus it is difficult to explain the "dust," unless this was a usual practice of ferocity, impatient till the regular signal was made for stoning.—έπήδων καὶ ἐβόων καὶ τὰς ἑσθῆτας ἀπερρίπτουν is said of a displeased audience, Lucian. Saltat. 83. *Et date jactatis undique signa togis.* Ov. Amor. III. ii. 74.
24. The tribune did not understand Hebrew, but supposed from the uproar that Paul was not speaking to the point, at any rate that he was not appeasing their irritation, xxi. 39.
25. Roman: Suet. Galb. 9. Livy, II. 12. *illa vox et illa imploratio*, Civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit. Cic. 2 Verr. V. 57; Verres, *ibid.* 62, 64, had been deaf to the appeal, and Plutarch (Life of Pomp. 24) relates, that some pirates on one occasion treated the information with great mockery, falling at the knees of those who urged it, and beseeching forgiveness.—uncondemned: on xvi. 37.
26. *Vide quid agas.* Ter. Phorm. II. ii. 32.
28. The freedom of Rome (cf. 2 Macc. iv. 9) had borne a high price; afterwards when Messalina and Claudius' freedmen made sale of it, it was obtainable for the veriest trifles. Dio LX. 17.

U. C. 796.—*free-born*: probably one of his ancestors obtained a grant for fidelity to the Romans, Jos. Ant. XIV. 10. 13. Biscoe, 328. Cf. Cic. pro Balb. 22, Tac. Hist. III. 47; evidently he was not privileged as a citizen of Tarsus (xvi. 38, xxi. 39, xxii. 24, 25), which was neither a colony nor a municipium, but merely made an *urbs libera* by Antony, for ~~its~~ sufferings in the cause of Jul. Cæsar. (Dio XLVII. 26. Appian Civ. IV. 64, V. 7). As such it enjoyed its own magistrates, and was exempt from a Roman garrison.—On xvi. 37.

29. had bound him: *i. e.* preparatory to *the question* (Tac. Hist. IV. 27. Sueton. Tib. 62), for Paul was still in bonds, 30 and xxiv. 27.—On xvi. 37.

**XXIII. 3.** See Mat. xxiii. 27. Thevenot observed at Ispahan that they built walls of mud, coating them with a composition of fine white stone powdered.—law: Lev. xix. 15.

5. wist not: some understand to mean ‘did not take into consideration,’ either penitentially or ironically. It can hardly be supposed that St. Paul (unless then looking another way) did not know that the voice came from the place appropriated as the high-priest’s seat. Ananias had been sent to Rome on a dispute in Cumanus’ procuratorship with the Samaritans, and Jonathan was appointed in his room; but on his being presently slain by Festus, Ananias returning resumed the office on his own authority without any regular commission. Michaelis, I. 51, 52.—St. Paul’s prophecy was fulfilled shortly before the Jewish war, when, in a tumult, Ana-

nias was dragged from his concealment in an old aqueduct and murdered, Jos. War, II. 17. 9. He grossly defrauded the inferior priests, Ant. XX. 9. 2.—i. e. *Otherwise I should not have used the reproachful words* for, &c. : Ex. xxii. 28.

6. multitude : i. e. the great body of the council.
8. both : i. e. the resurrection and immaterial beings; angels<sup>c3</sup> and spirits being classed together. In negation  $\mu\acute{\eta}\tau\epsilon$  denies homogeneous particulars,  $\mu\acute{\eta}\delta\epsilon$  what are not such. Hoogeveen ; Matth. Gr. Gr. §. 609. 1832. Cf.  $\sigma\acute{v}\delta\epsilon$ — $\sigma\acute{v}\tau\epsilon$ , Gal. i. 12, and Boeckh. nott. critt. ad Pind. Pyth. V. 54. (= 70 Heyn.)
11. See Phil. i. 20—26.
14. The dignitaries themselves attempt the execution, xxv. 3. Josephus, Ant. XV. 8. 3, notices a similar engagement to destroy Herod I. as falling away from the customs of their fathers.
19. Bp. Pearce suggests that this may have been as much distrust as courtesy, for Lysias may have grasped the youth's right hand to prevent the possibility of mischief to his own person. It will be difficult to produce authority for this sense of  $\acute{\epsilon}\pi\iota\lambda.$ , nor do the circumstances require it.
21.  $\tau\grave{\eta}\nu \acute{\alpha}\pi\grave{\delta} \sigma\acute{o}\bar{v}$  : cf. CEd. Col. 293.
24. Antonius Felix, freedman of Claudius (Suet. 28), was made procurator of Judaea with Cumanus, A.D. 48 ; and, on the latter's banishment A.D. 54, had the sole authority. On xxiv. 2, 11, 24.

<sup>c3</sup> The Sadducees considered the angels in the Pentateuch, to have been only temporarily created for the particular purpose.

25. περιέχουσαν : cf. 2 Macc. xi. 16.
27. Doddridge, since Lysias acted well on the whole, would fain with Grotius make μαθὼν = καὶ ἐμαθον, which is quite indefensible.
31. by night : i. e. without halting to sleep on the road, or for secrecy, 23.—Antipatris (rebuilt by Herod I. and named by him in his father's honour) was thirty-eight, and Cæsarea seventy miles from Jerusalem.
32. they : the foot-soldiers.
34. This splendid palace was built by Herod the Great, when he re-edified Cæsarea.
- XXIV.** 1. five days : either after Paul's arrival, or after the notice given to the Sanhedrim, xxiii. 30, which is more probable, 11.
2. quietness : besides defeating the Egyptian (on xxi. 38), Felix had done much to clear Judæa of the banditti, Eleazar, &c. who infested it, Jos. Ant. XX. 8. 7. The Jews however accused him to Nero of insufferable tyranny, and he owed his escape to the interest of his brother, Pallas. Jos. Ant. XX. 8. 5—9. Tac. Hist. V. 9. Ann. XII. 54.
5. Tertullus : (diminutive of Tertius, as Catullus of Catius.<sup>ds</sup>) a Roman advocate, alleges 1st, sedition ; 2ndly, heresy (which would put him out of the pale of the Jewish immunity) ; 3rdly, profanation, xxi. 28.—St. Paul replies that, 1st, he had not been long enough in Jerusalem to raise a faction (11—13) ; 2ndly, he believed the

---

<sup>ds</sup> Honest Cruden explains it to mean, or to be abbreviated from, τερατολόγος!—Oliver's *Scripture Lexicon* abounds with the like blunders ; which may vie with those bantered by Swift, and by Plato in the *Cratylus*.

law and the prophets, (14—16); 3rdly, the charge of profanation was unsupported (17—21) by the Asiatic Jews who taxed him with it, xxv. 8.

8. whom : Paul, or with *Bp. Pearce* the chief-captain Lysias, see 22; perhaps “ whereby.”
9. Jews : high-priest, &c. from Jerusalem.
10. many : Bp. Pearson thought  $5\frac{1}{2}$ , but Biscoe, p. 41, reckons 7; either is a period longer than Fadus, Alexander, or Cumanus.—Gibert (apud Brotier. addend. in nott. et emend. ad Tac. Ann. XII. 54) reconciled *jampridem* with Jos. Ant. XX. 6 and 7. War, II. 12. 8, thus, . . Felix *already procurator of Samaria*, received in addition Cumanus’ government of Judæa and Galilee; and Josephus, more familiar with the subject, observes the accurate distinction of districts, which by Tacitus are confounded into one.
11. i. e. Felix must be aware, or in any event could ascertain, that if Paul went to keep the feast, he only reached Jerusalem twelve days ago, xxi. 17.
- 12, 13. We may suppose that St. Paul would refute as well as deny.<sup>e3</sup>

<sup>e3</sup> The authorised version of verse 12, will help the young scholar to see his way in Soph. Antig. 4, 5. *For there is nothing distressful, nor (---) anything EITHER of shame OR of dishonour, which I have not, &c.* Not very dissimilar is *nulli neque homini neque perturbationi*, Cic. Offic. I. 20.—Hermann, by altering the position of the stops, makes οὐδὲν the acc. after οὐκ ὅπωπ' ἐγώ, and considers ἀτης ἀτερ to be in close union with ἔσθ' ὄποιον ὅν, *flagitiis si quidquam non est expers*, see the remainder of his note in 3rd edit.; perhaps the two words may be parenthetically interposed (as Sept. Theb. 262)—*to say nothing of absolute calamity, short of our utter destruction, or nullo nostro crimine.*

14. Ancestral or family deities were reverenced by both Greeks and Romans. Elsner I. 473—475.
16. on this account: in this hope of a resurrection. Grotius.
17. many years: he had not been there since xviii. 22.—διὰ *after*, as διὰ χρόνου, Xen. Cyrop. I. 4.
28. Marc. ii. 1. So ἐν Eur. Phœn. 305, on Marc. viii. 31.—alms: xi. 30.
18. ἐν οἴκῳ: Cf. ἐν φίλῳ John v. 7. (1 Pet. ii. 12; Rom. viii. 3; Appian Pun. 77. Hisp. 41.)
22. The more perfect knowledge might be owing to Paul's speech. *Or*, and said “After being more perfectly informed concerning the Way, when, &c.” Beza, Grotius, Hammond, Doddridge, (as xxiii. 34, xxv. 5); but Felix, after some years, see 10, at Cæsareia (the residence of Cornelius, Philip with his prophesying daughters, and others, xxi. 16, xxv. 22, xxvi. 25) and married to a Jewess, had sufficient means of knowing something of Christianity, and otherwise, without the hope of a bribe, there seems no particular motive for his lenity, 23; unless out of compliment to Lysias, against whom Tertullus insinuates in 7. Here and John xiii. 3, Bp. Pearce would translate, “though he,” &c. (the καὶ makes Plutarch's Cic. irrelevant), see xxviii. 4.
23. the centurion: of the mounted escort, for the other had returned at Antipatris, xxiii. 18, 32.
24. Felix married another Drusilla (daughter of Juba II. of Mauritania, and) grand-daughter of Anthony and Cleopatra, Tac. Hist. V. 9; but of two other royal<sup>f3</sup> wives, one was this Drusilla (sister

<sup>f3</sup> *Trium reginarum maritum.* Sueton. Claud. 28.

to H. Agrippa II.) whom, by the agency of one Simon, of Cyprus, he had seduced from her husband Azizus, king of the Emesenes, Jos. Ant. XX. 7. 2, where Hudson, from Zonaras VI. 16, by *rῆ γυναικὶ*, understands not ‘*his* (her son’s) *wife*,’ but Drusilla herself; according to which, with her son by Felix, she perished in the eruption of Vesuvius, Dio LXVI. 21—23. U. C. 832.

25. Remark St. Paul’s address in not directly rebuking the injury and incontinence of Felix, but leading him to draw the contrast; for his poor ness of speech, see 2 Cor. x. 10, xi. 6.—Drusilla manifests no alarm, see Bp. Atterbury’s sermon.
26. Tacitus (Hist. V. 9) says, that Felix *per omnem sævitiam et libidinem jus regium servili ingenio exercuit*. Cf. Tac. Ann. XII. 54.—From 17, Felix, defying the Julian law *de repetundis*, might imagine Paul possessed of wealth, or that the brethren would contribute for his freedom; shortly after this period, Josephus says, that they who did not buy release, were the only persons in confinement, War, II. 14. 1.—The Jews set little value upon this attempt at propitiation, on 2.

#### XXV. 1. *Or* upon the government. Hammond.

5. able: of authority.
8. On xxiv. 5.
9. From xxviii. 18, 19, this appears to have been a suggestion of the Jews, when they saw Festus about to dismiss Paul at once.
10. He stood before Cæsar’s representative, sitting in Cæsar’s name and by his commission. Grotius.—ought: may refer to his privilege as a Roman citizen obtained under the Lex Sempronius, U. C. 630, and guarded by the Lex Julia.

Suet. Aug. 33, Plin. Ep. X. 65. Above Appendix C. note (k).

11. refuse : beg off.—deliver : make a present of, 16, as Jos. Ant. XI. 6. 6.—appeal : *appellationes quotannis urbanorum litigatorum Prætori delegavit urbano ; at provincialium, consularibus viris, quos singulos cujusque provinciæ præposisset.* Suet. Aug. 33.
12. council : the quæstor (treasurer) and commanders of legions and of cohorts, sat behind a curtain as assessors. Perizonius; see Lardner's Cred. I. i. 2. §. 16, Biscoe 330. Tiberius sometimes so attended, Suet. Tib. 33. also Claud. 12.—Jos. War, II. 16. 1. Val. Max. VIII. 2.
13. The two afterwards paid the same compliment to Gessius Florus, at Berytus. Jos. Life, 11.
16. *τόπον*: *quem habebant instituendi aut docendi locum.* Cic. Orator, 42. Eph. iv. 27.
19. Agrippa was himself a Jew, and St. Paul would be little likely to use *δεισιδαιμονίας* here in an offensive sense, *religiousness* is the nearest English word (xvii. 22). See Josephus' use of the word, Ant. XIV. 10, *passim*. War, II. 9. 3.
21. The title of AUGUSTUS, first assumed by Octavius and next bestowed upon the heirs of the empire, afterwards descended to all the Roman emperors. Nero is here meant, who had not yet raised persecution.
23. pomp : or state, bravery. Eccl. iv. 30.
26. *our* sovereign : the title DOMINUS had been declined by Augustus (Suet. 53) and Tiberius (Suet. 27. Tac. Ann. II. 87), compare Salust, Jug. 85; Domitian assumed it (Suet. 13) and in Pliny it is frequent. Consult de la Bleterie's *Hist. de Jovien* II. 99—102.

**XXVI.** 1. Cf. *Æschines contra Timarch.* 4, 20.

4. youth : xxii. 3.
5. straitest : strictest in ritual observances. Jos. War, I. 5. 2. Life, 38.
6. promise : Gen. xxii. 18, xxvi. 4, xxviii. 14, xl ix. 10; Deut. xviii. 15; 2 Sam. vii. 12. But Bp. Pearce, comparing 8, xxiii. 6, and Phil. iii. 11, deems it to mean the resurrection from the dead.
7. On Luc. ii. 37. *ἐκτενεῖq*, Jos. War, I. 7. 4. This word is exemplified in the petitions and responses of our Litany.
9. viii. 3, ix. 1, xxii. 4.—Bp. Middleton, upon 3 John 7, thinks that *τὸ ὄνομα* can hardly be used as *ἡ ὁδός* ix. 2, but in his MS. addition refers to Euseb. H. Eccl. V. 18. See also Routh's Rel. Sacr. III. 353.
10. It does not appear that Saul could actually *vote*, it means 'assented to the justice of,' &c. as xxii. 20; aided and abetted by guarding the clothes, vii. 58.
11. compelled to blaspheme : to curse the Nazarene. See appendix C. *note* (m).
12. On xxiv. 18.
14. St. Paul obviously speaks in Greek, otherwise Festus would not understand a word, 24.<sup>ss</sup>—On ix. 5.

<sup>ss</sup> The Romans *pro maiestate imperii* spoke Latin on public occasions, Val. Max. II. 2. 2. (Cf. Sueton. Tib. 71.)—In the grievous deterioration of our literature, our own language during the last ten years has been much debased by an influx of Germanisms, Americanisms, and other slipslop, even within the walls of Parliament (*Λυδοὶ καὶ Φρύγες καὶ Σύροι καὶ ἄλλοι*

16. shall appear : xviii. 9, xxii. 17; 2 Cor. xii. 2; Gal. ii. 2; Eph. iii. 3.—Mr. Rose takes it actively ‘shall shew,’ but the passive admits the same explanation, see LXX. Isai. xl. 5; Gen. xxvi. 2. 24.
17. choosing thee from the People to open the eyes of the Gentiles also (unto whom I now send thee) : This, confirmed by xiii. 47, is equally literal with the Auth. Version ; *αντων*, 18, being redundant, as Mat. iv. 16, viii. 5. 23. 28 ; Marc. v. 2 ; Acts i. 21, 22, ii. 36, vii. 21. See too the Auth. Vers. of Isai. i. 7, and of John xv. 2.—*ἀποστέλλω* : Gal. i. 1.
18. faith : by the Auth. Version and Erasmus, &c. referred to *sanctified*, in which case another *τη* probably would be inserted before *κιστει*; by Campbell Prel. Diss. X. iv. §. 15, to *turn* which he understands actively of Paul’s agency ; more correctly by Beza, to *receive*.—inheritance : xx. 32 ; 1 Pet. i. 4.—With 15—18 compare Isai. xlvi. 6—8.
22. As rescued from the Jews by Lysias and Felix, see 17.

*παντοδαποὶ βάρβαροι*. Xen. de Vectig. II. 3); nor is it surprising that the style of Sir Joshua Reynolds’ Discourses is esteemed tame in comparison with the miserable trasheries in the multiplied magazines and annuals, bearing about the same resemblance to it, that the noisy glare of the Vauxhall fireworks does to the radiance of the gentle moon above. The secret of our inferiority to our mightier forefathers is told by Mr. Coleridge, Biog. Lit. I. 23. 1817; and it is to the credit of a humble basket-maker, Thomas Miller, that, unseduced by the mob of versifiers, his writings express graceful thoughts with unaffected simplicity of idiom.

- 23 *εἰ = siquidem*, on Matt. xxvi. 42.—*παθητὸς : pas-sibilis* (capable of suffering) Vulg. iii. 18, xvii. 3; Luc. xxiv. 16; Isai. liii. 3; Ps. xxii. —*and* : should perhaps be omitted, as this is not found in the prophets, 1 Cor. xv. 20; Col. i. 18.
24. Whatever Festus might think of the vision, the Resurrection through Jesus, and that outcast Jews should illuminate Greece and Italy, would seem to him mere dreams of enthusiasm.
26. king : Agrippa.
27. Agrippa makes a good speech to the Jews, Jos. War, II. 16. 4. Here, had not Agrippa spoken, it would appear that St. Paul was about to apply the prophecies to Jesus.
29. these bonds : Tac. Ann. IV. 28.—Eumenes --- *laxatis vinculis, prolatam sicut erat catenatus manum ostendit*. Justin XIV. 4.
32. From 30 and 32 Bp. Pearce supposes that Agrippa's representations at Rome produced the treatment recorded, xxvii. 3. 43, xxviii. 14. 16. 30. The Apostle's behaviour on the voyage may have conduced to it.

- XXVII.** 1. other prisoners : the governors could exercise considerable tyranny by sending obnoxious persons to answer before the emperor, Jos. Life, 3. Lardner's Cred. I. 10. § 10.—band : during Felix's procuratorship the garrison at Cæsarea was *chiefly Syrian*, Jos. War, II. 13. 7, but Cumanus just before had employed a small body of Roman soldiers to quell an insurrection, and this body was called Augustan. War, II. 12. 5. Ant. XX. 6. Bp. Marsh Lect. XXVI. *Dictaque ab Augusto legio*, Claudian. Bell. Gild. 422.
2. Adramytta : on a small gulph of Mysia, opposite

- Lesbos.—Aristarchus: xix. 29. xx. 4. Col. iv. 10; Philem. 24.
3. friends: xi. 19.
  4. under Cyprus: i. e. close under its southern coast; according to their intention, 2, they would have passed north of the island.
  6. The Egyptian corn-ships (38. xxviii. 11) were of large burthen, Wetst.; and touched at Myra for supplies between Alexandria and Puteoli. Seneca Epist. 77. Sueton. Aug. 98. Nerone, 45. Tito, 5. Puteoli (*Dicæarchia*) was the port usually made by vessels from the Levant, Jos. Ant. XVIII. 7. 2. Life 3. (The last relates a voyage in many respects resembling the present.)
  8. Fair Havens: supposed to be the Καλὴ Ἀκτὴ, *Fair Shore*, of Steph. Byz.—Lasea: probably the site of the Lasos mentioned by Pliny IV. 20. for St. Luke does not speak of the latter as still standing. Biscoe 346, 352.
  9. the fast: Lev. xvi. 29, xxiii. 27. the great fast on 10 Tisri (=end of Sept. and beginning of Oct.) the day of Expiation, and the only fast<sup>b3</sup> of Divine appointment in the year. Philo notes that after it nobody thought of putting to sea. The second parliament of James III. enacted that no ship should be freighted out of Scotland with

<sup>b3</sup> It is spoken of as a sabbath, Isai. lviii. 13. Whence Hammond explains the idea current at Rome that their sabbaths were fasts; Justin XXXVI. 2. Sueton. Aug. 76. Petron. XXXV. 6. Spanheim ad Callim. Cer. 125. Casaub. ad Pers. V. 184. It might arise from their never dressing food on that day.

staple goods from the day of St. Simon and St. Jude to Candlemass.—St. Paul had already some experience in seamanship, 2 Cor. xi. 25.

12. Phoenix : Phœnix Lampei of Strabo, Biscoe, 349 ; *hod.* Finichia. Eustathius (1861, 43. ad Odyss. τ. XIX. 189.) notes that the *northern* coast was destitute of safe harbourage.
14. against it : Crete, unless with the Pescheeto we refer “it” to *ship* (*τῆ νηὶ*, 41) understood in loosing,” (on xx. 13).—The Euroclydon appears what Dr. Shaw terms *a Levanter*, which blows in all directions from N.E., round by N. to S.E. answering very much to the Tornado of the Pacific. Plin. H. N. II. 49. Virg. Georg. II. 107. &c.
15. bear up against or face. Italian vessels have still a large eye painted on the prow.—ἐπιδόντες (*ἐπιδίδωμι*) : *puppimque secundo Dat vento*, Sil. Ital. XI. 275. i. e. we let the ship drive.
16. Claudia : in Ptolemy, Biscoe 349.—They wished to draw the boat closer under the stern or to get it on deck to prevent its being lost or stove. Cf. 30. Chardin says that their boats are always *towed*.
17. Thucyd. I. 29. Appian. Civ. V. 91. Hor. Od. I. xiv. 6. and the old Scotish ballad ‘Sir Patrick Spens.’ In Lord Anson’s voyage a Spanish captain took six turns of a cable round his ship to prevent her opening, and see Southey’s Life of Nelson, end of ch. 3. Unger published *de Succinctură navium apud veteres*. Lips. 1740.—the quicksand : the Syrtis (Jos. War, II. 16. 4) on the coast of Africa, whither they fear that the shifting violence of the gale might hurry

them.—The *sail* must have been reefed already, and Grotius and Schleusner construe *σκεῦος mast*, which could be raised and lowered like those of our craft which have to pass bridges.

18. lightened the ship: *literally*, made a throwing overboard *of part of the cargo*.
20. sun nor stars: the only means the antients had of directing their course.
21. Not that they had nothing to eat, 33, but appetite failed in the imminence of danger, Ps. cii. 4, and so they ate next to nothing; it is to do away with such despondency and produce exertion that the apostle speaks.—saved: *literally*, gained (but not in the sense in which we say ‘gain a loss’), πᾶς γὰρ πένης ὁν μεγάλα κερδαίνει κακὰ, Philemon; cf. Aristotle apud Parkhurst. So Jos. Ant. II. 3. 2. *Lucrifac censoriam notam*, Val. Max. IV. 1. 10. *lucretur*, Cic. 1 Verr. 12. Plin. VII. 38; see Jer. xxxix. 18. Contrast *perdere mortes*, Stat. Theb. IX. 58.
24. given: *i. e.* conditionally that they take proper means, 31. “in a word, to make our reliance upon Providence both pious and rational, we should in every great enterprise we take in hand, prepare all things with that care, diligence, and activity, as if there was no such thing as Providence for us to depend upon; and again, when we have done all this, we should as wholly and humbly depend upon it, as if we had made no such preparations at all. And this is a rule of practice which will never fail or shame any,” &c. South’s Serm. upon Rom. xi. 33, vol. IV. p. 27. 1823.

27. fourteenth : from quitting Fair Havens in Crete, 8, 13.—The Adriatic in Strabo's time, comprehended the Ionian. Biscoe, 350. Orosius speaks of it as *Libycum*.
29. Sir John Chardin says the Egyptian kayicks<sup>13</sup> (of about 400 tons and capable of carrying 24 to 30 guns) have anchors only at the *stern*, Iliad A. 436, and that these are let down some distance from the ship, one at each side that the cables may not interfere.
30. *i. e.* pretending that they took the boat in order to let down (and carry out, see on 29) anchors at the prow ; (in Evelyn's Diary, 26 May, 1684, *foreship* seems written by mistake for *poop*)—*has [rates] quaternis anchoris ex quatuor angulis destinabat.* Cæs. B. Civ. I. 25.
32. fall off ; *i. e.* drift.
33. tarried : for the termination of the gale.—nothing : no regular meal, as in Appian it is said, an army for twenty days together takes neither food nor rest.
34. He tells them first why they *ought*, and secondly why they *might* ; see on 21 and on Luc. xxi. 18. He himself sets example, as also xxviii. 3.
39. *αἰγιαλὸς*, a beach of sand or shingle (Hesychius), safer than ἄκτη from ἀγνυμι *frango*.
40. and when they had cut (see 20) *the cables*, they left the anchors *in the sea* : Their object was to get the ship as high as possible upon the shore; to this end they first increased her buoyancy by sacrificing the anchors ; and secondly, in order to elevate the *foreship* (cf. Arrian II. 19), weighed

---

<sup>13</sup> *Kaiyack* is the Esquimaux name for a canoe.

down the poop by dropping the rudder<sup>k3</sup> and hoisting a *mizen* (Varro) sail. Some make it a *jib*,<sup>l3</sup> to steady the vessel; artimone in Italian is the largest sail.—ζευκτηρίας : πηδάλια τε ζεύγλαισι παρακαθίετο, Eur. Hel. 1536.. Large vessels had *two* rudders.

41. *i. e.* instead of sailing clear as they desired, <sup>39</sup>, they touched upon a projecting rock or tongue of land, just beneath the surface and causing an eddy, or surf, which beat in the stern.

42. On xvi. 27.

**XXVIII.** 1. Generally believed Malta, which however lies far south of the limits assigned by Strabo to the Adriatic, and is reckoned in Libya by Ptolemy (but see on xxvii. 27) and has no poisonous reptiles, while Meleda<sup>m3</sup> (Gresw. Suppl. Diss. 359) in the Adriatic gulph is woody and damp. Bryant.—Major Rennel, Archæologia, XXI. 92, argues for Malta..

2. As the Egyptians, Herod. II. 158, so the Greeks (*Iliad* B. 867) esteemed *all foreigners* barbarians, see Rom. i. 14; and the Romans, all excepting the Greeks<sup>n2</sup> and themselves. That

<sup>k3</sup> Barges which ply on both fresh and salt water, on reaching the latter, increase the power of the rudder.—Pococke, Travels I. 135. 1743, explains their “loosing the rudder-bands” to be to let the helm play; so that previously it would seem to have been kept admidships.

<sup>l3</sup> The *dolones* are explained as *topsails*, or *skysails*, Livy XXXVI. 44.

<sup>m3</sup> Near Meleda was a *Corcyra minor*, Eustath. ad Dionys. Per. 494.

<sup>n3</sup> *Græci vero exultant quod peregrinis judicibus utuntur.* Cic. Att. VI. 1. Here the *peregrini* are ‘of their own nation,’ *i. e.* not Romans. In Paus. VII. 9, 3, ξενικὰ δικαστήρια = the Roman senate, cf. 12. 2.

Plautus in translating from Greek, should apply the term to Latins is easily explainable, but that explanation does not apply to Mil. Glor. II. ii. 56. Ovid, among the Getæ, naively supplies the rationale of the term, *Barbarus hic ego sum, quia non intelligor ulli*. Trist. V. x. 37,.. which explains 1 Cor. xiv. 11. In Col. iii. 11 (cf. 2 Macc. iv. 47.) *Scythian* is an *extreme* barbarian, distinguished from more “civil heathens,”<sup>o3</sup> as also the Mysi are pronounced *ipsorum etiam barbari barbarorum* in Florus IV. xii. 13.—Malta was colonised from Carthage (and the modern *Barbary* gains its name from the Punic *berber*, see D’Herbelot IV. qu. 1779), but it is very doubtful whether so wealthy an island as Malta had long been, could deserve the name, while the Illyrian coast was proverbially rude.

- 4 Amos v. 19. Callimachus Hymn. Cer. 64. Diod. Sic. I. 6. Sueton. Claud. 15; 1 Macc. vii. 47. They conclude him a murderer from the creature’s fixing on his *hand*, it being a maxim (see Lightfoot’s H. H. whence Doddridge explains 1 Cor. xvi. 22) that the offending part was punished. Luc. xvi. 24. Plaut. Pseud. I. v. 12. Cujac. Obs. VII. 13. Compare Steph. Byz. *voce ‘Opeorai*, and Plutarch’s Theseus. *Per quod quis peccat, per idem punitur et idem*.—Marc. xvi. 13.
6. swollen : see Lucan IX. 791.
7. chief man : the same title, which is not unfrequent, is found in a *Maltese* inscription. Grotius.

---

<sup>o3</sup> So Ameth ben Ameth, the celebrated Morocco ambassador, is characterised in Evelyn’s Diary, 27 Jan. 1682. (Bp. Horsley’s “Tracts,” 301. 307. 1812.)

8. fever; *literally* fevers, i. e. attacks of intermit-tent fever, and a dysentery; neither of which would be common in a dry country like Malta.
11. Castor and Pollux were the tutelars of mariners (Eur. Hel. 1664. Catull. I. iv. 36), till super-seded by St. Nicholas; and the vessel had their image at the prow, as giving name to the ship, and probably also at the stern, where the tutelar deity had place. Their names were given to the meteoric lights (Hor. Od. I. xii. 28) in the Me-diterranean, now denominated St. Peter and St. Nicholas; and the name of their sister, given to the appearance of one only, has been trans-formed into St. Telme. The ship which carried Ovid from Corinth to Pontus, was under the *care* of Minerva, and was *named* Galea (from the Helmet of the Goddess). Ov. Trist. I. x.
12. Syracuse would not be half a day's sail out of the way from Meleda to Rhegium, and it is very possible that the vessel was under orders to touch there.
13. Reggio in Calabria.—next day : Thucydides, VII. 50, makes two days and a night the average voyage from Naples to Sicily. On the present occasion the wind was favourable, see on xx. 6.
14. Jews were probably attracted to Puteoli, as agents for the Egyptian trade; on xxvii. 6.
15. Forum Appii was fifty-one miles from Rome, on the Appian Way to Capua.<sup>p3</sup> Plin. III. 14. Cic. Att. II. 10. 13.—The Three Taverns was

<sup>p3</sup> The Via Appia was conducted to Capua, by Appius Claudius Cœcus, censor, U. C. 441; afterwards it was continued to Beneventum, whence the upper branch passed through Equotuticum, Canusium, and Barium, and the lower to Brundusium. The miles were marked by Caius Gracchus.

twenty-eight miles from Rome, Aricia being the intermediate stage.

16. Burrus, Tac. Ann. XII. 42, XIV. 5, was prætorian prefect (who *ex officio*, had charge of state prisoners, Jos. Ant. XVII. 6. 6) A. D. 51—62; both before and after his time, *two* jointly held the dignity. Krebs. See Plin. Ep. X. 65.—kept him: on 20.
20. for this cause: not being permitted to stir out.—hope: *i. e.* for the Messiah.—chained: his right arm was slightly chained to the soldier's left, Eph. vi. 19, 20. *H. P.* VI. v. *Quemadmodum eadem catena et custodiam* (ward, charge<sup>q3</sup>) *et militem copulat, sic ista quæ tam dissimilia sunt pariter incedunt.* Seneca Epist. 5, and de Tranq. 10. Compare Jos. Ant. XVIII. 6. 7.—On xii. 4.
22. spoken against: Justin Martyr Dial. p. 170. Thirlby. Origen contra Celsum VI. Eus. H. Eccl. IV. 18.
23. That the kingdom was not temporal but spiritual, and Jesus was the Messiah and Prince.
26. Isai. vi. 9; Jer. v. 21; Ezek. xii. 2.
30. Either in the gaol, or with the soldier, or by sureties, or on parole. Cf. Jos. Ant. XVIII. 6. 10. The Philippians sent him aid, Phil. x. 18.—At the end of the two years he is thought to have been discharged for want of prosecutors. He came again to Rome (2 Tim. iv.) and was beheaded at Aquæ Salviae, three miles from the city; being a citizen,<sup>r3</sup> he could not be crucified,

<sup>q3</sup> Virgil, *AEn.* VI. 594, IX. 166, uses it for the *watch* or *warder*.

<sup>r3</sup> It has been conjectured that the cloak and parchments, 2 Tim. iv. 13, were his *toga* and certificates of citizenship.

as St. Peter was the same day according to tradition (see Gresw. Suppl. Diss. 461.) His body was interred in the Via Ostiensis.—Clemens Romanus, Epist. I. ad Cor. §. 5, says he preached to the furthest west, see Rom. xv. 24, 25; and Tertullian just afterwards (about 150 years after the Ascension) mentions parts of Britain as converted, to which the Roman arms had not reached (Tertull. adv. Jud. 7). Both Gaul and Britain, according to Theodoret, were visited by St. Paul; and Mr. Townsend vindicates the testimony of Clem. Rom. in a valuable note, *Chron. Arr.* II. 573—577, 1827. A tract upon the subject is recently published by Dr. Cardwell.

## LIST OF BOOKS,

### RECOMMENDED TO THE YOUNG READER.

THE volume cannot be closed more advantageously, than with a list of such books connected with the subject, as deserve the earliest attention of the student whether lay or cleric, as being the most profitable, the most pleasant, and far from expensive.— Afterwards he will be able to point his own course, and let him lose no time in becoming familiar with BARROW, TAYLOR, WATERLAND, and the incomparable phalanx of our old divines . . . πάντες μὲν σοφοί· ἔγώ δὲ Ὁμηρον μὲν σέβω, καὶ φιλῶ Ταῖλωρον, Θαυμάζω δὲ Βάρβονον. (Dr. Parr's appliance of Lucian's<sup>a</sup> vit. Daemonact. 62.) See Warburton to Hurd, 15 Dec. 1752; and a character of “Dr. Barrow, that excellent, pious, and most learned man, divine, mathematician, poet, traveller, and most humble person” (Evelyn, 25 April, 1675), at the beginning of Sir Wm. Jones' paper on the mystical poetry of the Persians and Hindoos. I say nothing of the *de Officiis* (Foulis, 1757), the *de Oratore* (Oxon. 1809), and an occasional glance at him, of whom Sir John Cheke “sticked not say, that *none ever was more fit to make an Englishman tell his tale praiseworthy in*

---

<sup>a</sup> The three there spoken of are Socrates, Aristippus, Diogenes.

*an open hearing, either in parliament or pulpit, or otherwise, than this only orator was."* (Pref. to Wilson's *Demosthenes*, in Strype's *Life of Cheke*, 150, 1821.) . . . and at those *Despatches*, by the publication of which, His Grace the Duke of Wellington has crowned his fame.

Shepherd's *Elucidation of the Com. Prayer*,<sup>b</sup> 1817 or 1828, two vols. in 1.

Archdn. Sharp's *Charges on the Rubric*, 1834.

Bp. Jebb's "Practical Theology," and his "Pastoral Instructions."

[Bp. Randolph's] *Enchiridion Theologicum*,<sup>c</sup> 1825, two vols. in I.

---

<sup>b</sup> The *Memoir* is numbered pp. 1—8, in edit. 1817; but pp. 5—12, in edit. 1828; the other pages of vol. I. correspond in both. Vol. II. contains pp. 499 in edit. 1817, but pp. 492, in edit. 1818; the seven pages being gradually gained after page 32.—A very elegant little prayer-book with notes, by a noble and accomplished Lady, was published by G. and W. Nicol, 1832.

<sup>c</sup> The pages occupied by Nowell's Latin Catechism, might in future editions be devoted to the early translation by Norton (joint author of *Gorboduc*) and Bp. Cleaver's notes. The Latin articles of 1552, and (1562) 1571, might also be added in parallel columns, for Bp. Burnet's *Exposition* affords only the latter.

The best *Latin Nowel* is by Jacobson, 1835. Dr. Cardwell has printed the two Books of Edward VI. Oxon. 1838. Cranmer's Catechism, 1829, and Henry VIII.'s three Primers, 1834, were edited by Dr. Burton. Bp. Lloyd edited the *Formularies of Faith*, put forth under Henry VIII. 1825; the *Sylloge Confessionum*, 1827 (which may be accompanied by Walchii *Biblioth. Symbolica Vetus*, Lemgoviae, 1770); and the best edition of the *Homilies*, 1832. The Clergyman's Instructor, 1827, with Swift's Letter to a young Clergyman, and a Letter of Granville, Ld. Lansdown, to his nephew, on taking

- Abp. Laurence's *Bampton Lectures*, 1838.<sup>d</sup>  
 Bp. Marsh's *Comparative View*, 2nd edit. 1816.  
 Abp. Laud's *Conference with Fisher*.  
 Izaak Walton's "Lives," Major's edit. 1825.  
 [Sclayter's] *Original Draught of the Primitive Church*,<sup>e</sup>  
 1727 or 1736.  
 Bp. Lloyd's *Greek Testament*,<sup>f</sup> 1828 or 1835.
- 

Orders (printed in the 4th ed. of Seward's *Anecdotes*, II. 294.) are of value to the young parish priest; and some useful ecclesiastical papers are in pp. 1—91, and 478—504, of the *Clergyman's Assistant*, 1822; see also Bp. Sparrow's "Collection," 1684; Hamon L'Estrange's *Alliance of Divine Offices*, 1659; Tracts on the LV. Canon by Wheatley, 1718, and Bp. Mant, 1837; the form of ordaining Bps. Priests, and Deacons, Oxf. 1825, oct. and that of consecrating churches, *ibid.* 1834, oct.

<sup>d</sup> The edition of 1820, accidentally omits a line in p. 176, "They likewise forget a passage apparently." It is great pity that the Abp.'s Tracts are not again collected with the old paging of each in the margin.—Mr. Todd's "Original Sin, Free Will," &c. Lond. 1818, is a valuable companion to Laurence's *Bampton Lectures*.

<sup>e</sup> See also the first of Mr. Sinclair's "Dissertations," 1833, the latter part of Bp. Hobart's "Apology for Apostolic Order," and Law's "Three Letters" (especially the Postscript to the 2nd), reprinted in *The Scholar Armed*, two vols. in I. 1812. (For a portion of this useful collection, formed, it is said, by Jones of Nayland, more particularly I. pp. ix. and 107, consult Dean Turton's *Nat. Theology Considered*, edit. 2nd. 1836, 216 seq. and some pertinent remarks in the farrago of Doddridge's Correspondence, 5 April, 1743, IV. 422.)

<sup>f</sup> The utility of this exquisite little book would be enhanced by inserting after p. xxi. the contents, as given by Euthymius, of the usual τίτλοι, which are marked in its inner margin. The following is a specimen from St. John's Gospel.

H'. περὶ τῶν πέντε ἀρτων καὶ τῶν δύο ἵχθυών (vi. 5.) =  
 Μθ. κς'. Μρ. ις'. Λου. κή'.

The suggestion respecting an improved edition of White's

- Arrowsmith's Bible Atlas, 1835, 12s.
- Dr. Townson's Discourses on the Gospels (in WORKS,<sup>g</sup>  
1810, two vols. in I.)
- Bp. Jebb's Sacred Literature,<sup>h</sup> 1831.
- Bp. Lowth's Lectures, by Gregory, (or *Latine*, Oxon.  
1821.)
- Bp. Van Mildert's Bampton Lectures, 1831.
- Archdn. Wraughan's "Pleiad," Edinb. 1828, duod.<sup>i</sup>  
(being vol. 26, of Constable's Miscellany.)
- Bp. Watson's Two Apologies, printed by Woodfall,  
in I. oct. 1820.
- Bp. Middleton on the Greek Article by Rose.<sup>k</sup>
- Parkhurst's Greek Lexicon, by Rose.—See Appendix  
G. note (x), and H. note (f.)
- Vindication of the Narrative in the first two chapters  
of St. Mat. and St. Luke, by a Layman,<sup>l</sup> (Robt.  
Bevan, Esq.) 1822.

Synopsis (pp. 16 and 124) is already accepted; and of corresponding size, it is proposed to print in a new and commodious method, a *MS. torum Conspectus et Siglorum omnium ad præcipuarum N. T. editionum crisin pertinentium*.

<sup>g</sup> See above, p. 23.—I am happy to learn that a new edition (see above, note \*<sup>a</sup>, \* at end of preface, and subnote to Luc. xiv. 15) is the subject of consideration in the most proper quarter. Mr. Churton's introduction cites the old edition of Dr. Townson, and ought to be accommodated to that of 1810.

<sup>h</sup> Instead of *synonymous* parallelism, p. 24, the Bp. should have rather said *climacterical* (letter to Knox, 25 Jan. 1805) or *gradational*.—P. 68. There is a frightful picture of thirst in Ali Bey's Travels, I. 192.

<sup>i</sup> When reprinted, there should be added the whole of Jer. Taylor's "Moral Demonstration," from his *Ductor Dubitantium*, I. iv. §. 12—31.

<sup>k</sup> See Appendix G. note (f.<sup>b</sup>) and Addenda.

<sup>l</sup> The citations from Abp. Magee, may be found in the best edition, published 1832, as follows . . . page 114, Bevan, in

Wilson's Illustration,<sup>m</sup> Cambridge, 1797.

Bp. Pearson on the Creed, by Dr. Burton,<sup>n</sup> 1833  
(especially the notes in Vol. II.)

---

III. 254—270 . . . page 206 in III. 2, 3, 4 . . . page 225 in III. 18—49. . . . page 239 in III. 43, 44. . . . page 240 in III. 34—40. . . . page 322 ("451 to 453 Note," is perhaps a mistake for 730 to 733.) in II. 421—423. cf. III. 255, 256. . . . page 328 in III. 264—267.

Vol. I. of Edit. 1816, includes No. LII. ending on p. 533,  
(= II. 24, 1832.)

II. ————— contains pp. 831, and is divided into  
two parts;

of which, part i. (beginning II. 25, 1832) ends on p. 337  
(= II. 344, 1832.)

part ii. begins on p. 339 (= II. 345, 1832); and  
p. 465 = III. 1, 1832.

Before vol. III. of the Archbishop's justly renowned work, the second edition of Prof. Nares' "Remarks," 1814, should be perused.

<sup>m</sup> After Bevan and Wilson, books above praise, the reader can turn to Dr. Burton's Testimonies, Mr. Faber's Apostolicity (above, Appendix K. p. 127.), Bp. Bull's immortal *Defensio* and *Judicium*, Dr. Burton's Bampton Lectures (see the table, further on in the present volume,) and Bp. Kaye's *Tertullian*, 1826. It may be hoped that Wilson's work will again attract the attention of the Cambridge Syndics, with the original pages at the side, and a revision of the citations. Morgan on the Trinity of Plato, ought likewise to be republished in the same way.—Mr. Faber has since made public his collections relating to the primitive view of *Election*, and of *Justification*.

<sup>n</sup> The notation indicated in a future page of this vol. might be most usefully adopted in future editions. On the manner of citation, see above note \*.\* at end of preface, and some remarks of general importance in the *Stemmata Atheniensia*, Lond. Parker, 1837.

Gesenius' Lexicon<sup>o</sup> Manuale, Hebr. et Chald. Lipsiae.  
1833, oct.

Biblia Hebraica, <sup>p</sup>	with points, <sup>q</sup>	Michaelis, Haleæ, 1720, II. oct.
	without points	Jahn, Vienna, 1806, IV. oct.
		D'Allemand and Hurwitz, Lond. oct.
		Forster, Oxon. 1740. II. qu.
		Boothroyd, Pontefract, 1816. II. qu.

\* Books printed upon paper which will not bear ink, especially foreign ones, should never be bound till they have been sized; the operation is most easily performed before the leaves are cut open.

<sup>p</sup> Among the faultless editions of the Holy Bible sent forth from Oxford, one might be wished to contain in Vol. I. (with the Translators' Preface, . . . where *Efnard* is for *Eginhard*, Todd's Vind. 63, 1819) the historic books in paragraphs, and in vol. II. the poetical arranged according to the original metre; placing the contents and renderings in the margin, the parallel texts clearly distinguished at the foot of the page, and the numbering of the verses as in Reeves' editions. Notwithstanding Mr. Horne's (II. 70, 75, 1834) asseveration to the contrary, Reeves' Bibles of 1802, were printed with most shameful negligence. Mr. Horne's commendations and recommendations are by no means to be taken upon trust, nor indeed are errors and contradictions to be wondered at in so prodigious a heap of the most miscellaneous compilation.

<sup>q</sup> It is a frequent and a wise recommendation to learn Hebrew in the first instance independently of the points.—For pronunciation of Hebrew written without points, there are two rules *viz.* When, in the same word, two consonants come together,

The best commentary on the O. T. is that by Bp. Patrick on the earlier books, by W. Lowth on the Prophets, and by Arnald on the Apocrypha.<sup>r</sup>

### OLD DIVINES.

In addition to the foregoing list, I shall recite the preferable editions<sup>s</sup> of some of those alluded to at its beginning; of whom, since no other country can produce the like, our own is rightly proud. All wrote a clear and manly English; and few, if any, are unworthy assessors of the other great masters of language and philosophy,

without an interposed vowel, and cannot be sounded easily together . . EITHER 1. pronounce them as if *ă* or *ĕ* stood between ; (observing always to pronounce textual vowels long and strong, the supplied vowels short and quick) . . OR 2. after the former of the two consonants insert the vowel *cujus auxilio consonantis prioris nomen artificiale pronuntiatur*, viz. *e* in Beth, *i* in Ghimel, *a* in Daleth, &c. The cheapest and probably the best Hebrew Concordance, is that of Fuerstius, now publishing by Tauchnitz.

<sup>r</sup> Of Macknight on the Epistles, the edition of 1816, JV. oct. is reputed the best ; there is also one in a single vol. large octavo, 1835 : great part of his *fourth Prel. Essay*, especially on the Particles, is of very little value. The 2d edit. of Dean Woodhouse's Annotations on the Apocalypse, Lond. 1828, oct.

<sup>s</sup> The size and price will be best discovered in J. H. Parker's *Cat. of Books in Divinity, &c. Oxf. 1837*.—The occasional list of publications from the University Press of Oxford deserves constant attention for their extreme beauty, peerless accuracy, and reasonable price ; while they have the additional advantage (not common in these days) of never being depreciated in the book-market.

. . Bacon, and Raleigh (Oxf. 1829<sup>t</sup>), and May (1811), and Clarendon (1826—1827; and minor works), and Hale,<sup>u</sup> and Algernon Sidney<sup>x</sup> (1772), and Cowley,<sup>y</sup> and Dryden (by Malone or Scott), and Burke (Rivington's oct. with the vol. of Correspondence, 1803—1827).

Cranmer, by Jenkins, 1834. Latimer, 1824.<sup>z</sup> Ridley.

---

<sup>t</sup> The first volume contains the lives by Oldys and Birch: but, by unhappy inadvertence, the original pages of the former were not preserved, either in the margin or on a separate page. An oversight of the same kind occurs in Lewis' Life of Wiclif, ed. Clar. 1820.

<sup>u</sup> To provide for the execution of Mr. Hargrave's purpose of editing the works of Sir Matthew Hale, would be not unworthy of the governing body in the distinguished society of which both were conspicuous ornaments.

<sup>x</sup> Of the elder Sidney (whose Miscellaneous Works were collected with an indifferent Memoir, Oxf. 1829), Lord Brooke has left this noble record,—“ His end was not writing, even while he wrote; nor his knowledge moulded for tables or schools; but both his wit and his understanding bent upon his heart, to make himself and others, not in words or opinion, but in life and action, good and great.

<sup>y</sup> Sir William Temple's *Letter to Lady Essex*, Sir Thomas Browne's *Letter to a Friend on the Death of his intimate Friend* (not in the best edit. of his works, 1686, fol.) Locke's *Conduct of the Understanding*, and the writings of Strafford—whose faults were so great that men overlook his greater virtues—are far too little known.

Warton (Obes. on Pope, vol. I.) mentioning Spratt and Hobbes, omits Cowley; Milton is forgotten by Bp. Kennet in Sir Egerton Brydges' *Restituta*, IV. 329; Drake, in his *Essays on Tatler, Spectator, &c.* vol. II, omits South; and Johnson, recommending Sermons to Sir John Pringle in 1778, leaves out Barrow.

<sup>z</sup> In this edition, the spelling only is modernised; in that of 1758, whole words are changed.

Hooper. Jewell, 1609. 1611.<sup>a2</sup> Bilson. Hooker, by Keble, 1836. Lake. Morton.<sup>b2</sup> Hall, Talboys' edit. 1837. Donne, new ed. by Alford. Mason. Montague, *Origines Eccles.* Andrewes.<sup>c2</sup> Hake-will, 1635. Jackson, 1673. Chillingworth,<sup>d2</sup> 1742, and Oxf. 1837. Ussher, now collecting by Dr. Elrington. Taylor,<sup>e2</sup> with Heber's Life, 1828. Leighton,<sup>f2</sup> printed for J. Duncan, II. oct. 1835. Bramhall, 1677. Ken, by Round, 1838. Mede,

<sup>a2</sup> The reprint of Jewell at the Clarendon Press, is understood to be delayed by the difficulty of verifying the references.

<sup>b2</sup> Bp. Morton, chaplain to Abp. Bancroft, wrote *The Catholic Appeal for Protestants*, 1610, fol. in answer to the "Protestant Apology for the Roman Church," 1608, by Brerely [i. e. James Anderton, of Lostock, Lanc.] author of the "Liturgie of the Mass," Colen. 1620, qu.

<sup>c2</sup> Bp. Andrewes' Serm. on Judg. xvii. 6, is of interest for its political forecast.

<sup>d2</sup> ... "for the attaining of this [right-reasoning] I should propose the constant reading of Chillingworth, who, by his example, will teach both perspicuity and the way of right reasoning better than any book that I know, and therefore will deserve to be read upon that account over and over again, not to say any thing of his argument. *Locke's Thoughts concerning Reading and Study for a Gentleman.* Chillingworth's "Religion of Protestants" is a defence of Protestantism in the abstract; conclusively extending salvability beyond the Romish pale, and leaving untouched what is the best form of Protestantism, as most exactly according with the primitive pattern. Our art. xx. must be held in every society of whatsoever denomination, for, otherwise, each individual is his own pope, and oneness altogether "a devout imagination."

<sup>e2</sup> For the *Christian Consolations*, and the *Contempl. on the State of Man*, see British Mag. XII. 168.

<sup>f2</sup> Of Abp. Leighton's *Prælectiones*, Prof. Scholefield's second edition is the best. Some corrections of its predecessor by Mr. Arnold are in Brit. Mag. VIII. 690.

1677. Cudworth,<sup>g2</sup> 1678. 1743. Farindon, 1672—  
 74. III. John Smith, 1821. J. Worthington,  
 1826. Whichcote, Aberdeen, 1751 ; and “ Apho-  
 risms,” by Salter, 1752. Stillingfleet,<sup>h2</sup> 1710.  
 Hammond, 1684 (see subnote to Mat. xxi. 42).  
 Smalridge, 1724. Kettlewell, 1719. Bull, by  
 Burton, 1827. South,<sup>i2</sup> 1823. Barrow, 1741,  
 fol. 1830. VIII. oct. Kidder, 1726. Wollaston,<sup>k2</sup>  
 1759. Bentley,<sup>l2</sup> Norris (a selection promised

<sup>g2</sup> No trifling service would be rendered by printing in a single octavo, Mosheim's prefaces and notes in Latin—prefixing to each, with Cudworth's own catchwords, the pages of the English editions mentioned above, and of Mosheim's, 1733 and 1773 ; see on Marc. xv. 28. Cudworth's MS. on *Free-Will* is just edited by Mr. Allen, chaplain to King's College, London.

<sup>h2</sup> Stillingfleet's *Origines Britannicae* are continued in Inett's *Origines Anglicanae*, 1704. folio.—Fuller's *Church History of Britain* appeared 1655, (his “ Defence ” of it against Heylin, 1659) ; and Jer. Collier's in 1708. The best edition of Strype's Works is the octavo, Oxf. 1812—1828, with a general index. Of Foxe's *Martyrs* the best edits. are the black letter folios ; that now publishing in VIII. oct. so far as it has gone, is a disgrace to all concerned in it.

<sup>i2</sup> South distinguished himself, when a boy at Westminster, by praying for the king (I. iii. III. 413) on the morning of 30 Jan. 1648-9. His style is very piercing—*ense velut stricto*, a falchion that shears through every obstacle, and which it is equally impossible to evade or to resist—and very unguarded ; as picturing the times, his sermons possess even more historic value than Hudibras. The glee with which he unmasks the Puritans' hypocrisy and buffets the roundheads, sparkles evidently from the heart. ‘ Piety,’ he says himself, ‘ enjoineth no man to be dull’.. and he certainly never experienced the mis-giving of Erasmus ; *sum naturd propensior ad jocos quām fortasse deceat.*

<sup>k2</sup> Confounded by Voltaire with the infamous Woolston.

<sup>l2</sup> The Rev. Alex. Dyce has published part of a complete edition of Bentley's writings. Cambridge, alas, has done but

by Mr. R. A. Willmott). Leslie, 1721. 1832. Nelson. Bingham, 1726, folio.<sup>m2</sup> Bragge, 1833. Tillotson, 1752. 1757 (that of 1820 is the *worst*). Berkeley, 1784. Bp. Atterbury, IV. oct. Skelton. Abp. Sharp, 1829. Scott's *Christian Life*, 1757. 1826. Waterland, by Van Mildert, 1823—1828. Stebbing, 1760. Scattergood. Secker, 1772. Horbery, 1828. II. oct. Bp. Sherlock, 1812. Seed, 1766. Ogden,<sup>n2</sup> by Halifax, 1780—1786. Powell, 1776. Butler,<sup>o2</sup> Oxf. 1826. II. oct. Warburton,<sup>p2</sup> 1811. Horsley, *Sermons* and

little for the works of her most illustrious ornaments. The finest passages of the celebrated sermon against persecution in *Tristrand Shandy* are verbatim from Bentley.

<sup>m2</sup> The Latin version of Bingham's *Antiquities*, by Grisochius (Halæ, 1724. X. in V. qu.; and 1751—1781. XI. in III. qu.), exhibits the quotations from the fathers at greater length, and sells at a very low price. An English edition on the same plan is announced by Straker, West Strand, and deserves every success.

<sup>n2</sup> With Serm. xi. p. 149, compare Xen. Mem. II. 11.

<sup>o2</sup> Brief explanatory notes (in addition to Bp. Halifax's analysis) upon the Analogy would be very useful; see Parr's Works by Johnstone, VIII. 527—532. (Jeremy Bentham said in conversation, "that in metaphysical, and particularly theological subjects, he found he could say nothing new to Parr." This, like the remark of the Welsh linguist, Richard Robert Jones, that Parr was "less ignorant than most men," is a remarkable tribute to Parr's power; in Quart. Rev. XXXIX. 255—314, is an account of Dr. Parr, written with great good feeling, by Mr. J. J. Blunt.)

<sup>p2</sup> In a supplemental volume should be bound Lowth's Letter to Warburton, 1765; a Letter to Hurd (occasioned by strictures on Secker and Lowth), by a Member of the Univ. of Oxford; Dr. T. Leland's *Dissert. on the Principles of Human Eloquence*, and *Defence* in reply to Hurd; Dr. Parr's "Tracts by Warburton and a Warburtonian," 1789; the "Correspondenc

*Tracts.*—Systematic Selections have been published in Bp. Jebb's PROTESTANT KEMPI, and in Dr. Wordsworth's INSTITUTES. The *fourth* edition of Mr. Basil Montagu's "Selections" is a very pleasing work.

---

of a late eminent Prelate," 1809.—Hurd's Prophecy (Works V. 401) respecting Gibbon, may be compared with Richardson's of Fielding, and Aaron Hill's of Pope.

## T A B L E

*Exhibiting the commencement of each Alphabet in the notes to  
Bp. Pearson on the Apostles' Creed.*

(N.B. Where  $a^2$  stands first, the earlier notes are continued from the preceding alphabet; thus in Art. II. the first note is e.)

Art. Note. Initial words of the note. In the valuable\* edition revised  
by Dr. Burton, Oxf. 1833.

VOL. I. VOL. II.

I.	<i>a</i> Πίστις δὲ πρόληψις .....	3 ..	1
<i>a<sup>2</sup></i>	Sermo creat auditum .....	25 ..	6
<i>a<sup>3</sup></i>	"Αποπον τὸ μῆ .....	38 ..	20
<i>a<sup>4</sup></i>	So Eustathius observes .....	51 ..	25
<i>a<sup>5</sup></i>	"Αμα γάρ ἔστι.....	63 ..	31
<i>a<sup>6</sup></i>	Αἴτια ἔστιν .....	68 ..	43
<i>a<sup>7</sup></i>	Ille nostra servitute .....	77 ..	57
<i>a<sup>8</sup></i>	Tὸ πᾶν.....	90 ..	64
<i>a<sup>9</sup></i>	Γενεθήτω .....	102 ..	71
<i>a<sup>10</sup></i>	By the Greeks called .....	110 ..	80
II.	<i>a<sup>2</sup></i> As Luke xvi. 29.....	134 ..	97
<i>a<sup>3</sup></i>	Visa est mihi res .....	162 ..	110
<i>a<sup>4</sup></i>	Oī ἀπὸ τῆς Ἐκκλησίας .....	188 ..	118
<i>a<sup>5</sup></i>	'Ανανέωσις .....	211 ..	129
<i>a<sup>6</sup></i>	Though some would .....	240 ..	152
<i>a<sup>7</sup></i>	Eunomius would have it .....	250 ..	165
<i>a<sup>8</sup></i>	So Aristotle .....	275 ..	189

\* Dr. Burton's foot-note to I. note  $n^2$ , is not superfluous as explanatory of the Bp.'s "particular;" but the word, as used by the Bishop, means precisely what Dr. B. desired. His suspicion in the foot-note to VIII. note  $m^2$  may be dispensed with, if (as appears probable) Bp. Pearson alluded to the Greek procession "from" the F. through the S.

Under II. note  $n^7$ , Dr. B. should have given reference to Bp. Middleton upon Luke i. 15.

In I. note  $u^2$ , "one of our learned men," is Hammond upon Rom. i. 20. note d.

**Art. Note. Initial words of the note. In the valuable edition revised by Dr. Burton, Oxf. 1833.**

VOL. I. VOL. II.

III.	<i>a<sup>2</sup></i>	Modus iste quo .....	296 ..	209
	<i>a<sup>3</sup></i>	Thus St. Jerome makes .....	305 ..	224
IV.	<i>a</i>	Crucifixus sub Pontio .....	315 ..	237
	<i>a<sup>2</sup></i>	So Philo testifieth .....	341 ..	255
	<i>a<sup>3</sup></i>	This was observed both .....	348 ..	267
	<i>a<sup>4</sup></i>	Mori voluit pro nobis.....	354 ..	285
	<i>a<sup>5</sup></i>	There are four words in the Gospel ...	375 ..	296
V.	<i>a<sup>2</sup></i>	For in his answer .....	385 ..	315
	<i>a<sup>3</sup></i>	The Vulgar Latin .....	406 ..	343
	<i>a<sup>4</sup></i>	Quis nisi solus Filius .....	430 ..	356
VI.	<i>a<sup>2</sup></i>	'Επειδὴν οὐκ ἀρκοῦσιν .....	454 ..	374
	<i>a<sup>3</sup></i>	which properly signifieth .....	467 ..	383
	<i>a<sup>4</sup></i>	Non ergo quispiam .....	485 ..	395
VII.	<i>a<sup>2</sup></i>	This is cleared by.....	508 ..	407
VIII.	<i>a<sup>2</sup></i>	Ταῦτα πάντα ἐνεργεῖ.....	531 ..	423
	<i>a<sup>3</sup></i>	I have formerly shown .....	556 ..	447
IX.	<i>a<sup>2</sup></i>	Episcopatus unus est .....	571 ..	463
	<i>a<sup>3</sup></i>	These words .....	588 ..	475
X.	<i>a<sup>2</sup></i>	Ad hæc vero .....	614 ..	488
XI.	<i>a<sup>2</sup></i>	Exod. vi. 4 .....	638 ..	500
XII.	<i>a<sup>2</sup></i>	Kai ἀπελεύσονται .....	660 ..	511

## HEADS OF THE NOTES

accompanying Dr. Burton's Bampton Lectures (which have neither table of Contents nor general Index).

Note	Note
1 [See tab. iv. of the Chrono- logy in the present vol.]	29 Jews and Greeks.
2 Preaching to the Gentiles.	30 Book of Wisdom.
3, 4 The Passover numbers. [Cf. Gresw. Diss. III. 148, IV. 494. 1837.]	31 Philo's Platonism, 93.
5 No proper Greeks at Pen- tecost.	32 Therapeutæ and Essenes, 61.
6 Rise } of Gnostics.	33 Eclectics and Platonists.
7 Origin }	34, 35 γνῶσις.
8 Ormuzd and Ahriman.	36 σοφία.
9 Magian religion.	37 1 Tim. vi. 20, 21.
10 Religion of antient Per- sians. Mithras.	38, 39 Simon Magus, 46, 48.
11 The Two Principles.	40 Dositheus.
12 Zoroaster.	41 Simon's flying.
13 Introd. of the two principles into Christianity.	42 —— inscription.
14 Cabbala.	43 Christians confounded with Jews, Samaritans, &c. 45, 63.
15 Esoteric doctrine	44 Magic.
16 Sephiroth.	45 See 43.
17 Origin of evil.	46 Simon's pretensions
18 Plato's contradictions.	47 —— mistress.
19 Orphic theogonies.	48 —— and Æons, 94.
20 Plato.	49 Æons.
21 Matter.	50 δημιουργὸς.
22 Plato's triad, 90.	51 1 Tim. i. 4—7.
23, 24 — Ideas.	52 Angels, Col. ii. 18.
25 — and Gnosticism.	53 πλήρωμα.
26 Pythagoras.	54 Valentinian πλήρωμα.
27 Aristaeas and the LXX.	55 Gnostic denial of the Pro- phets' inspiration.
28 Jewish learning derived from Babylon.	56 Sadducees' acceptance of O. T.
	57 Gnostic baptism and resur- rection.

Note	Note
58 Metempsychosis.	85 Cerinthus, 72. [1 John v. 7. Dr. B. has expressed him- self inadvertently p. 523 ; see his Testim. II. pp. 109—115.]
59 Resurrection of the Body.	
60 Falling away in the latter days.	
61 1 Tim. iv. 1—3. Ebionite and Gnostic austerities, 32.	86 Pretended corruption from Platonism.
62 Gnostic profligacy.	87 Plato's borrowing from Moses.
63 Christianity discredited by pretenders.—Early apo- logists.	88 Some of Dr. Priestley's mis- translations.
64 Nicolaitans, and meats of- fered to idols.	89 Philo, and Epist. to He- brews.
65 Agapæ.	90 Plato's λόγος and triad, 22.
66 Nicolaitans.	91, 92 Necessity.—ἐνδιάθετος, προφορικός, 16.
67, 68 Docetæ, Archontici, &c.	93 Philo's λόγος, 31.
69 St. John's not touching our Lord.	94 λόγος, and order of Σεων. 48.
70, 71 The piercing of Jesus' side.	95 The Christian Λόγος.
72 Union of Jesus with Christ at the Baptism.	96 St. John's proœm.
73—75 Cerinthus, Carpocrates, 85.	97 Diotrephes (3 John, 9, 10.)
76 Millennium.	98 Menander.
77 Christ's resurrection.	99 Dr. Priestley's confusion of Jesus and Christ.
78 Vicarious baptism.	100 Theodotus.
80—83 Ebion. Ossæi. Elxai.	101 Artemon.
84 Ebionites and Nazarenes.	102 Paul of Samosata.
	103 Sabellius.

## ADDENDA ET CORRIGENDA.

*Page 14, line 4, read Mat. xxv. 9.*

— 14, *read that the.*

— 16, *read of the.*

— note (k) *read Luc. xvii.*

*Page 15, note (l) read Pescheeto.*

*Page 17, to the foot note add, : in the very similar passage, John xvii. 22, 23, there is not the same marked opposition, and accordingly the rō is not there used.*

*Page 18, line 22, read Beausobre's.*

— note (q), *read or the Bar, and the best possible introduction to a course of Modern History (remembering that the philosophy of history is the true philosophy of life);*

*and to the end add,*

These latter works are specified, not from any deference to the childish fancy for what is thought to be science which characterizes the present day, but because they convey what has ever formed a part of liberal education—a word whose true meaning is unhappily too much forgotten (denoting, as commonly understood, either a mushroom-bed or the bed of Procrustes), for it is not so much the increase of knowledge, as the expansion and strengthening the intellectual and moral powers, “which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war,” and which then only is “complete and generous” (*Milton's Prose Works*, I. 144. 1753)—with greater elegance and precision of language, more roundness and accuracy of information, than all the catchpennies

which seek the eye in every newspaper and window. He that has learned Euclid, in addition to his discipline of eye and hand (for he must dispense with instruments), has also learned logic, provided that in drawing his diagrams he is taught to lay down in the first instance no more than is given in the enuntiation, afterwards adding each successive step as it becomes needed, and in his mind carefully discriminating what is used for *construction* from that which makes out the *proof*. Beyond this, whoso can master a page of Thucydides or Livy, of Bacon or Clarendon, of Montesquieu or Burke, is a more useful member of the body politic than if he could glibly count the stars or name all the species in every genus of the Linnæan or of the natural system; which though necessarily a *business* to those who (very laudably and honourably) profess them, can never be more than a subordinate accomplishment to others. Shallow indeed are the complaints levelled at the time in this country devoted to classical learning, as essential to the gentleman and preparatory to the liberal professions. To a thoughtless observer, in laying the foundation of a palace or a minster (and a well constituted mind is both), much time and vast stores of materials may seem to be altogether wasted, but, without this expenditure and care for the vaulting and the basement, the future edifice would mostly prove but ricketty; nor passing altogether its effects upon the taste and in training the mental faculties—is there any other portion of merely human study, which so well nurtures the sympathies of our nature... which comes so home to our bosoms and our business.

[It is to be feared that the system of quarterly examination sanctioned by the senate pursuant to the suggestions of the syndicate of 1836, will be fatal to that most valuable class of reading men at Cambridge, for whose consideration the early part of this note was offered. It is to be regretted also that, when some change was made, no substitute was found for Paley's pitiful Philosophy. (Criticisms on parts of this work

may be found in *Observations on the Criminal Law*, 1810, by the excellent Sir Samuel Romilly.)

πολλά με καὶ συνιέντα παρερχεται· ἀλλ' οὐπ' ἀνάγκης σιγῶ, γιγνώσκων ἡμετέρην δύναμιν.

Theognis, 419-420.]

*Page 20, line 2 of note, for delightful read very nice.*

*Page 21, line last, read ch. 60. p., and 1652.*

*Page 22, line 4 of note.* See the first note to Abp. Laurence's Lectures, and his note *last but one* to Lect. III. I have since found the same view with my own taken in the Bp. of Chester's *Apostolical Preaching*; and the following passages in a letter of Bp. Jebb's, (18 Dec. 1830).

*Retinet tamen, licet tanto lapsu attonita, mens umbram aliquam et confusas veluti species amissi boni, et cognata semina cœli.* Abp. Leighton.

*Non usque adeo, in animâ humana, imago Dei terrenorum affectuum labi detrita est, ut nulla in eâ velut lineamenta extrema remanserint.* St. Augustine.

*Every man living hath stamped on him, the venerable image of his glorious maker; which nothing incident to him can utterly deface.* Dr. Barrow.

— line 6 of note, read *Treatise of politike.*

— line 3 of note (\*) read edit.; Casaub. Epist. 703. 744. 838. and the *vita* prefixed, p. 53. 1709.

— line 6 of note (\*) for Calvin's Inst. IV. 4. 2. (which will be found in a different part of the present volume) substitute Jo. Dallæi de Cultibus Rel. Lat. p. 97, 98, &c. Genev. 1672. qu.

*Page 24, line 14, read himself.* In any weighty matter, however respectable may be a single witness, we cannot be dissatisfied at having four; and in a matter of such weight as that which is by these delivered to us, variance, besides being profitable as rousing curiosity and enforcing meditation, is a security *ne vel Scriptores Sacri ex compacto scripsisse viderentur, vel lectores uni ex illis, reliquis spretis, hærerent.* (Spanheim, Dub. Evang. 1700.) The, &c.

— note (\*) should be (a<sup>3</sup>).

*Page 25, line 15 of note, for 18 read 8.*

*Page 26, line 6 of note, read ΣΥΝΘηκαι.*

*Page 27, line 15.* I must now (1838) observe that the fourth edition of Abp. Whately's "Peculiarities" has appeared; a second of Bp. Kaye's Justin, and of Mr. Greswell's Dissertations; a third of Dr. J. P. Smith's Script. Testim. A little further on will be found a table accommodating to Mr. Greswell's second edition, the references in the present vol.

*Page 32, line 1, read Helviam.*

*Page 33, line 10, read Pescheeto.*

— add to note (m), The successive infusions of the ingredients of accelerated depravation, may be stated very summarily. The speeches of Constantine—under whom Latin became at Constantinople what French was in the English court subsequently to the Conquest—were composed in Latin; and the imperial coins bore Latin legends till the reign of Basil I. the Macedonian. The Saracens established a capital at Iconium in the viith century; having in six years wholly subdued Syria. In the ixth the Venetians traded to Constantinople, and under Alexias Comnenus they intermarried there. From ixth to xith, commerce was carried on with the Bulgarians, to whom on the German frontier succeeded the Hungarians. In the xth the Turks reached the Hellespont; in the xith the empire was assailed by Robert Guiscard, and in that following by Roger the great, Count of Sicily. In the sixty years after A. D. 1204, the Latin rule of the two Baldwins extinguished altogether several old Greek classics. (*Quart. Rev. XXIII. and pref. to Du Cange's Gr. Glossary.*)

*Page 35, line 3, descendants of.*

— 4, of those.

— 6, sangre.

— 2, of note, read Mat.

*Page 37, col. 1, line 3, read XIII.*

— 4, read XVIII. 1. 8.

— 12, read cf.

*Page 39, col. 1, line 10, read xxv. 7.*

— col. 2, line 9, dele perhaps.

*Page 39, col. 2, line 11, read tractatu.*

*Page 40, line 1, read Suffism.*

— 4 of note, read secretaries.

*Page 56, note (b) add A passable reason for the Romans' not evoking—according to their usual practice, Macrob. Sat. III. 9.—the tutelar Deity from Jerusalem, is offered in Augustin de Cons. Evang. I. 12.*

*Page 61, line 7 of note.* Plutarch's words are : ὁ γὰρ Λεωνίδης, ὡς ἔουκεν, ἐν θυσίᾳ ποτὲ πρὸς τὸν Ἀλέξανδρον, ἐπιδραξάμενον ἀμφοτέραις ταῖς χερσὶν καὶ καθαγίσαντα τοῦ θυμιάματος, "Οταν, ἐφη, τῆς ἀρωματοφόρου κρατήσης, Ἀλέξανδρε, πλουσίως οὔτως ἐπιθυμιάσεις· νῦν δὲ φειδομένως χρῶ τοις παροῦσιν. Vit. Alex. 25. When Origen, under very trying circumstances, καθωμολόγησε θῦσαι, βαλόντες ἐπὶ χεῖρα αὐτοῦ λίθανον, εἰς τὴν τοῦ βωμοῦ πυρὰν καθῆκε. Cedreni Compend. Hist. 256. D. Paris, 1647. (Page 265 relates the celebrated story of a lady's escape from a similar alternative in Dioclesian's persecution.)

*Page 66, for Porteus' excellent lectures on St. Matthew read Bp. Newton on the Prophecies.*

*Page 69, Folding pedigree.* The last generation of the Maccabees requires a slight correction; Antipater's wife was daughter of X. ANTIGONUS, and therefore cousin to MARIAMNE. Delete also the reference to Greswell under (13).

Dr. Cotton's *Five books of Maccabees*, 1832, are arranged in historical order; thus his books 1, 2, 3 are 3, 1, 2, respectively, of the ordinary arrangement.—The *Jewish War* of Josephus is just published by Dr. Cardwell; it is to be hoped that he will proceed with the remaining works in the order of their original composition. For the inconsistencies of Josephus, see Noldius, pp. 309, 310, and Gresw. Diss. I. 202. Suppl. Diss. 371 (= I. 260. 1837); for his *sphalmata*, Diss. I. 253 (= I. 312). Those who require an English Josephus will find that printed by Stevenson and Co. Edinb. 1837, I. oct. to be the most convenient.

*Page 79, note (p).* It is a general regret that so many years

have elapsed since the last number of Mr. Malden's work,..the most valuable of those edited by the society under whose auspices it appears. A History of Rome to the death of M. Aurelius, by Dr. Arnold, is announced for publication.

*Page 89, under James the Less add* That he was buried at the Temple can hardly be true on any other supposition than that, after the ruin of Jerusalem, his remains were transferred to the scene of martyrdom. *and to the foot note add* Cleopas, Luc. xxiv. 18, is perhaps a different name, and short for Κλεόπατρος.

*Page 90, As a note to tongue\* on the following page, insert*

\* I find that Bp. Marsh, 1828, resumed the question in the appendir to his second lecture on Bibl. Interpretation. Conclusive evidence is yet wanting.

Besides Dr. Cotton's useful "List of English Bibles," Oxf. 1821, the following works, vainly intended to put to shame the impudent ignorance of Mr. John Bellamy, are of lasting value as illustrating the history of our early Bibles : *Mr. Whittaker's Inquiry, and Supplement, 1819—1820. Mr. Todd's Vindication, 1819. Abp. Laurence's Remarks on the Crit. Principles, and Supplement, Oxf. 1820—1821. Mr. Hurwitz' Vindiciae Hebraicæ, 1820. Mr. Walter's Letter to Bp. Marsh, 1823. Quart. Rev. XVIII. XIX. XXIII.*—The best edition of Fulke's Newe Testament, besides a portrait, contains his defence against Gregory Martin's "Discoverie ;" and Ward's "Errata of the Protestant Bible" (which is very similar to the Discoverie, and has from time to time reappeared) was effectually *answered* by Messrs. Ryan (Dubl. 1808) and Grier (Dubl. 1812), and is *retorted* in Mr. Hamilton's two Letters (Dubl. 1826).

As the numbering of Bp. Marsh's lectures varies in the two editions, the difference is subjoined.

First edition. Edit. 1828, pp. 3—465. Branch.

Part i. 1810 pp. 116.	1, 2 3—6	=Two Preliminary. =1—4 } = Criticism I.
Part ii. 1811 pp. 148.	7—12	=5—10 }
Part iii. 1813 pp. 117.	13—18	=1—6 }
Part iv. 1816 pp. 86.	19—22	=7—10 }
	(Lectures 11, 12, first printed 1828, are pp. 466—511.)	= Interpretation II.
Part v. 1820 pp. 93.	23—26	
Part vi. 1822 pp. 94.	27—30	{ Authenticity and Credibility } III.
Part vii. 1823 pp. 69.	31—34	{ Divine Authority, i. e. Evidences to the divine origin of the religions } IV. recorded. Inspiration V.
Doctrines	{ a Of our Church. b Of other Churches. }	VI.
	Eccles. History	VII

On the Ecclesiastical Historians there is a series of papers in the Brit. Mag. 1837.

The pages of the first and second editions of Bp. Marsh's *Dissertation on the Origin of the first three Gospels* are differently numbered; but subtracting 166 from any page of edit. 1802, will give the corresponding page of the prior edition, and adding 166 to any page of the Diss. ed. 1801, will give the corresponding page in (the best edition of Michaelis) 1802. It occasioned the following pamphlets:

“Remarks on Michaelis,” &c. second edit. enlarged. [By Bp. Randolph] Lond. 1802.

“Supplement to Remarks,” &c. Lond. 1804. [By the same].

“Letters to the Author of *Remarks*,” &c. By Bp. Marsh, Lond. 1802.

"Illustration of the Hypothesis," &c. By Bp. Marsh, Lond. 1803; in rejoinder to the 2nd edit. of the Remarks.

"Defence of the Illustration," &c. By Bp. Marsh, Lond. 1804; in answer to the *Supplement*.

Veysie's Examination of Mr. Marsh's Hypothesis, Lond. 1808; and Falconer's Bampton Lectures, 1810.

See also "Marsh's Reply to Milner's Strictures;" 2nd edit. 1813, page 7, and its Appendix, pp. 21—29.

Much information is comprised in Mr. Thirlwall's introduction to Schleiermacher<sup>a</sup> on St. Luke, Lond. 1825; but the question possesses little interest.

*Page 94, note (e)* add Mr. Hallam, *Europ. Lit.* I. 228, writes with less than his usual deliberation, forgetting how many have taken their first lessons in decyphering from Sir John Fenn's "Paston Letters," V. qu.

*Page 99, note (P)* I do not feel quite certain that More's History is contained in Kennet; but it was, I believe, reprinted in the seventeenth century.

*Page 104, line last of note.* Tittmann's quotations are very slovenly. What he cites, II. 24, 1832, from Xen. Cyr. IV. 1. 8, is read (and very differently) IV. 1. 16.

*Page 106, line 23.* In some book of Q. Elizabeth's time, I remember a refusal to apologize "for a fault which I have not made."

*Page 107, line 14, for extent read amount.*

*Page 108, line 15.*

I ought to have added the seven or eight parts of Hermann's *Opuscula*; the *Opera* of Muretus, now re-edited by Frotscher; Pindar,<sup>b</sup> no less great in morals than in poetry; and—as much for the lofty and severely beautiful simplicity of his own character, as for his demands upon the attention of his reader—Thucydides, Oxford, 1824 or 1831.<sup>c</sup>

<sup>a</sup> Schleiermacher's work was reviewed by Dr. Burton in *Brit. Critic*, II.

<sup>b</sup> The best Pindar is by Dissen (the associate of Boeckh); a very valuable MS. with Scholia exists in the library at Vienna, *Codex Hist. Gr.* CXXX.

<sup>c</sup> More perfectly proportioned Greek types cannot be ima-

*Page 109, line 16.* This trumpery and discreditable tract is announced to be lately reprinted at Edinburgh. Stuart's theological views are often as hazy as his philology, and the frequent republication of American works in this country can, for the most part, only be accounted for by its requiring no expense for authorship. Thus, within these few weeks, Great Britain is inundated with two rival reprints of a most jejune Greek Lexicon by Robinson.

---

*line 2 of note, read 1768—1771. (two pts. in five tomes, making) II. oct. pp. 754 and 786.*

It is a pity that at least the first vol. has not been competently translated into our own language; for Kluit's work, with the exception of a meagre Latin syllabus, is wholly in Dutch.

*Page 110, note.* The best edition of Granville Sharp is 1803; Dr. Wordworth's "Letters" appeared, Lond. 1802, see an advertisement prefixed to his letters on the Icon. Mr. Veysie printed a little work on the Gr. Prepositive Article, Oxon. 1810; Mr. Rose seems unacquainted with that by Dr. John Jones.

In the first edition of Bp. Middleton, 1808, . . . Pref. pp. xi—xx; Part I. pp. 160; Part II. pp. 163—698; and p. 699 contains a final paragraph to the long footnote upon p. 43 of the same edition.

---

gined than those in the latter volume, and in the reprinted fragments of Dindorf's Euripides; the fount employed in the Oxford Aristotle is, to say the least, no improvement. Great would be the boon conferred by a single vol. of compact commentary on Thucydides, including Dr. Arnold's dissertations. The Clarendon has sent forth separately the best commentaries upon Herodotus, Sophocles, and Aristophanes. One on Euripides is greatly wanted; Dindorf has long promised one on Athenæus, and one on the Orators is in prospect. Let the young reader carefully eschew all editions with English notes -- a solitary exception may be made in favour of Mr. Griffith's Æschylus. It is not easy, even for an accomplished scholar, to write terse English notes; and it unluckily happens that to write English notes with facility is within the reach of the most unscholarlike. Latin too is the *Algebraic notation* of classical philology.

Page 18 Rose (= 27, 1808), see Drakenb. ad Liv. I. 3; Moser ad Cic. Rep. I. 26.

On Mat. xiii. 6. Taylor ad *Æschin. contra Ctes.* 78, 18 St.

On Mat. xiv. 33. *O doctiorum, &c.* is from Casaubon's monument in Westminster Abbey. Casaubon's "extremely rare and learned work," the labour of the last eighteen months of his life, when separated from nearly his whole library (*Vita*, p. 59, 1709), appeared,

Lond. 1614.

Francof. 1615, pp. 1—550.

{ Genev. { 1655. pp. 1—678, in this the addenda are inserted in their proper places.  
1673.

There are about 17 unpaged leaves of Dedication, and 15 of Prolegomena. Some fragments intended for the further prosecution of the work are printed, pp. 123—180 (*and notes* 318—346) of J. C. Wolfii "Casauboniana," Hamb. 1710. duod. from the MSS. presented by Meric Casaubon, to the Bodleian; where also are preserved the large and important materials for the promised Polybian commentary.

On 2 Cor. iii. 18. The marginal rendering of 1611, is "*Of the Lord the Spirit*," where "of" = "by."

On 2 Thess. i. 12. I hoped to be able to give the original Greek of Theodorus Studites, as preserved in the Bodleian MS.

On 1 John v. 7. (p. 445, Rose. = 640, 1808). See *Crito Cantabrigiensis*, p. 352.

The manner in which our Translators neglected the article is exemplified in Acts xxiii. 27, where the simple and intelligible version is "with the soldiery."—Dr. Nicoll (Posth. Serm. 300—306, 1830) delivers the following canon—which will be seen to require some qualification—respecting *indeclinable proper names* in the N. T.; the declinable obeying the ordinary Greek usage. As latter of two substantives they rarely have the art., and never after a preposi-

tion ; but they have it when in accus. or dat. depending upon a verb, as Heb. xi. 17 ; Mat. iii. 9. In Heb. vii. 1, the dat. is marked by the participle ; and in the same verse, ὁ Μελχισεδέκ [both] marks the subject of the sentence [and refers to the preceding verse]. He explains Rom. ix. 25, as ἐν τῷ βιβλίῳ, taking ‘Ωσηὲ as a genitive ; and x. 21, πρὸς τὸν Ἰσραὴλ by an ellipse of οἰκον, or else by considering it to be there understood of ‘the people in general.’ In Mat. i. 3, τῆς denotes the gender ; and 1 Cor. xv. 22, where he would supply ἀνθρώπῳ, is of antithesis.

*Page 119, line 3 from bottom, read of τῶν.*

*Page 120, line last but one of col. 4, read old version as.*

*Page 123, line 10, read more refined to.*

*Page 125, line 1 of note, read Décad.*

— 8 of note, read Tertull.

and add Daillé’s work (Genev.

1656, qu.) was answered by Scriviner’s *Apologia*, Lond. 1672, qu. ; and Barbeyrac’s, Amst. 1728, qu., by Ceillier’s *Apologie*, Paris, 1718, qu.—On the attempted popish alterations in the texts of the fathers, see James’ *Treatise of Corruption of Scripture*, 1611, and Coci (Coke) *Censura Auctorum*, &c. Lond. 1623, qu.

*Page 126, line 1.* Between the opinion here hazarded and a less favourable one in Bp. Jebb’s Life (*letter to Dr. Nash*, 29 March, 1816), there is less difference than may at first appear. In another letter to Dr. Nash (2 Jan. 1819), speaking of Gregory I. and St. Bernard, the Bishop writes . . . “ both of them allegorize most fancifully, but it is astonishing in how separable a form, the most calm, sober, and profound sense everywhere exists in the very bosom of their allegories. - - - The post-Nicene fathers were so settled on points of faith, that they flowed more freely on matters of Christian spirit and practice.”

*Page 129, Under Polycarp, read (Rev. ii. 8?)*

*Page 131, line last of note, dele (See p. 151.)*

*Page 132.* Basil is in III. vols.

*Page 135.* Bp. Fell purposed editing the Panoply of Euthy-

mius, of which the Greek has not been printed entire; his transcript is in the Bodleian.

*Page 139, read Pius IV.*

*Page 140, note.* "When Ceremonies become burthenosome by excessive superfluity or unlawfull Ceremonies are obtruded, or the Substance of divine worship is placed in Circumstances, or the service of God is more respected for humane ornaments than for the Divine Ordinance; it is high time to pare away excesses, and reduce things to the antient meane.

---  
" If those branches of the Papall power which we cast out of England by our Lawes at the Reformation, were plaine usurpations, then our Reformation is but a reinfranchisement of our selves, and the Schisme lieth at their dore."

P. 235 and p. 57, of Abp. Bramhall's *Vindication of the Consecr. and Succession of Engl. Bps.* Lond. 1664, duod.

*Page 142, insert Pantenus, post 150, Routh. I. 337.*

*Page 146.* Vigilius is *Bibl. Patr.* VIII.

*Page 150.* The octavo Lightfoot is best bound in seven vols., putting Vols. I. and XIII. together; and leaving Vol. VIII. single.

—line last but one, read 1702.

*Page 154, line 20,* "if it [the doctrine of the ever-blessed Trinity] had been found there [in the Scriptures], it would have been impossible for a reasonable Man to believe it, as it implies a contradiction which no miracles can prove." Priestley's *Early Opinions*, Introd. §. 4.

It is needless to observe that as the doctrine, when rightly understood, does not . . . so, if it be found in Scripture, it CAN NOT . . . imply any real contradiction.

*Page 161, line 5, read Sam. xii.*

*Page 165, No. 24, read (IV. lxv.)*

*Page 166, No. 39, read Luc. xix.*

—No. 41, read Marc. xii.

*Page 180, No. 50, read Mat. xxi.*

*Page 184, column 2, line 10, read vi. 21, C.*

—16, read viii. 11,

*Page 192, line last, for 1003 read 993.*

*Page 193, for prophane, read profane.*

*Page 201, dele the ? after the date of 2 Cor.*

*Page 207, read Porteus.*

*Page 232, verse 16, read Dan. x. 3, also*

*Page 238, verse 28, line 3, read Luc. viii.*

*Page 239, — 13, — 3, read 1 Sam.*

*Page 256, verse 30, for renewed, read expressed by κυλλός.*

*Page 262, verse 24, line 5, dele the comma after temple.*

*Page 265, verse 3, read Milton's doctrine is but little different.*

*Page 266, on Mat. xix. 7, add But σκληρὸς is proper to things*

more stubborn-hard than hammer'd iron,

*King John IV. 1.*

and therefore its compound may equally be used of  
men insensible to pity, and of men intractable to  
command.

*Page 269, line 1, read xxii.*

*Page 284, verse 24, line 7, read Tim. iii.*

*Page 297, line 3 of note, for 24, read 34.*

*Page 303, line 22. Unless, indeed, it be the Aldine reading.*

*Page 324, chap. v. verse 1, for 24, read 28.*

*Page 326, line 2, read Rycaut's.*

*Page 328, line 7, for XI. read XV.*

*Page 330, verse 19, read epexegesis.*

*Page 336, line last but one of note.* 263 must be a misprint in  
Parr's catalogue. In edit. 1709 (which, besides two  
portraits and many additional letters, preserves all  
Casaubon's *prefaces and dedications*, together with his  
son Meric's) Nos. 620—643 relate, more or less, to  
Scaliger's death.

No. 263 in the Gronovian edition, 1638, = (the  
dedication to Scaliger's posthumous *Opuscula*) pp.  
107—118 of the *Præf. et Ded. 1709.*

No. 263 in the Grævian edition (Brunsw. 1656,  
*LXXXII. epistolis aucta*) = No. 308 edit. 1709.

*Page 342, line 12, read said more happily.*

*Page 355, line 3 from bottom, read lxxix.*

*Page 361, line 5, after uninspired, insert The "many" are clearly  
distinguished from the eye-witnesses and ministers  
mentioned in the next verse (καθὼς belonging solely*

to "those things which are most fully assured among us"); *αὐτόπτης* may refer especially to St. Matthew, *ἰπηρέτης* especially to St. Mark; and this preface appears distinctly to assert a designed supplement.

*Page 361, line last, dele in.*

*Page 363, line 15, Churches are placed so as to stand due east at sunrise on the festival of the dedicatory saint.*

*Page 366, verse 70, Grammatically speaking, the τῶν ἀπ' αἰῶνος has nothing to do with τῶν ἀγίων; the construction (however unusual) is "his holy—his antient—," and is rightly rendered in the Auth. Version.*

*Page 379, verse 26, line 4, read Γ. 34.*

*Page 397, verse 19, read Ant. VIII. 2. 5.*

*Page 400, verse 14, read xv. 12.*

*Page 432, verse 44, line 4, read XI. 1,*

*Page 457, verse 16, line 2, read sent.*

*Page 528, verse 41, A writer in Brit. Mag. XII. 419, well remarks in connection with this subject, that (besides the divine inspiration and supernatural power of the first preachers) we must consider from what state of mind these thousands were converted. "The change from Judaism to Christianity, great as it was, was only the adoption of a new interpretation of their own sacred books, or an acceptance of ideas with most of which they had for a long time been in some degree familiar. It is not a parallel case to the conversion of superstitious heathens, or idolatrous and ignorant savages. -- It is well known that the jesuit missionaries, in order to obtain proselytes, made such a compromise in some instances, by adopting the dresses and the customs of the idolatrous priests, that it would seem almost doubtful on which side the conversion had taken place. This is pointed out in sect. II. of Mr. Hough's work in reply to the Abbé Dubois, pp. 61—64." Cf. the *Casauboniana*, 166. 341.*

*Page 530, verse 17, line 6, for cxi read 111.*

*Page 546, verse 45, read procopius.*

*Page 554, verse 26, line 3, for three read fifteen.*

*Page 574, verse 33, read not often.*

*Page 577, verse 24, read Phil. i.*

*Page 579, verse 10, The marks of parenthesis belong to the next sentence, which should begin (Another was, &c.*

*Page 602, footnote.* Accidentally opening the Student's Manual (bearing no less dignity than LL.D in its title-page) I find 'anomaly' derived from *nomos*, and 'arithmetic' from *tikè short for technè*; these do not appear to have at all disturbed the learned Thebans, whose laudatory criticisms are recounted for the public's edification.

*The following TABLE accommodates to the second edition of Mr. Grenwell's Dissertations, the references made in the foregoing pages to the first edition of that work.*

Page of this volume.	Dissertations edit. 1837:	Page of this volume.	Dissertations edit. 1837.
40 ... ...	II. 298.	306 ... ...	III. 307-310.
56 ... ...	I. 443, 447.	309 ... ...	I. 86.
58 ... ...	IV. 134.	346 ... ...	II. 559-562.
76 <i>presidents.</i>	IV. 730.	347 ... ...	III. 213-216.
<i>passover</i>	{ I. 331. IV. — <i>and</i> } 68.	353 ... ...	III. 282.
<i>calendar.</i>		370 ... ...	II. 303.
<i>procurators.</i>	IV. 735.	375 ... ...	II. 386.
78 ... ...	II. 71, 74.	378 ... ...	II. 128, 131.
<i>high-priests.</i>	IV. 737.	381 ... ...	II. 423.
79 ... ...	{ I. 334. III. } 374.	387 ... ...	II. 344, 363.
81 ... ...	II. 82.	395 ... ...	II. 301.
86 ... ...	II. 97.	421 ... ...	II. 140.
89 ... ...	II. 121-133.	438 ... ...	III. 288.
119 ... ...	III. 308.	456 ... ...	III. 7.
158 ... ...	II. 464.	489 ... ...	III. 65.
199 ... ...	III. 312-320.	512 ... ...	III. 260.
217 ... ...	II. 184.	520 ... ...	{ II. 1-81. IV. } 117-258.
239 ... ...	II. 399.	540 ... ...	II. 22.
240 ... ...	{ II. 19, 57. } IV. 386.	550 ... ...	I. 177, 179.
254 ... ...	I. 136.	551 ... ...	II. 30.
263 ... ...	II. 464.	576 ... ...	I. 181. II. 325.
289 ... ...	III. 146.	585 ... ...	I. 174.
296 ... ...	IV. 148.	588 ... ...	II. 473.
302 ... ...	III. 243.	614 ... ...	I. 184.
		618 ... ...	IV. 244-248.

## INDEX.

- Absolution**, Mat. xvi. 19.  
 ἀλλὰ for *εἰ μὴ*, Mat. xx. 23.  
**Amusement**, John ii. 6.  
**ἀνά**, Mat. xx. 9.  
 ἀπὸ( ἐκ, Mat. xxvii. 9; John i. 44.  
 — in composition, Mat. vi. 2.  
 — *præ*, John xxi. 7.  
 — Marc. vii. 4.  
 — Acts xvi. 33.  
 — Acts xx. 26.  
**Aposiopesis**, Luc. xiii. 9.  
**Apostles**, Luc. vi. 12; John xx. 22; Acts viii. 1, x. 9, xiii. 2, xx. 17.  
**ἀρχῆν omnino**, John viii. 25.  
**Greek article**, 17. 109. 116.  
 Mat. i. 2, xi. 12; Marc. ii. 26, ix. 23; Luc. i. 62, xviii. 11; John vii. 51, ix. 33; Acts iii. 21, x. 11, xxi. 8.  
**Athanasian Creed**, 131. 153.  
**Atonement**. 132; Mat. xx. 16. 28, xxii. 14; John x. 9.  
**ἀντὸς**, *the master*, Luc. xix. 9.  
 — *alone*, Marc. vi. 31.  
 — )( *ἴκεινος*, Luc. ix. 34.  
 — )( *οὐρα*, John viii. 44.  
 — redundant, Acts xxvi. 17.  
  
**Bath Col**, Acts x. 10.  
**Belief**)( *faith*, Luc. x. 27.  
  
**καὶ**, *of surprise*, Marc. x. 26.  
 — *when* { Mat. xxvii. 9.  
 — *who* {  
**καθ'**, Marc. xiv. 19.  
**Citation**, Marc. xii. 26; Luc. xxiv. 44.  
  
 Cock-crow, Marc. xiv. 30.  
**Computation of time**, Mat. xiv. 15, xvii. 1; Marc. viii. 31, xiv. 30, xvi. 2; Luc. xii. 38; John i. 39, xi. 9.  
**Confession**, Mat. xvi. 19.  
  
 δέχεσθαι )( λαμβάνειν, Acts iii. 21.  
**Dedication**, John x. 22.  
**Demoniacs**, Marc. v. 9.  
**διὰ after**, Acts xxiv. 17.  
**Divorce**, Mat. xix. 3; Marc. x. 12.  
**Duty, neglect of**, Luc. xvi. 23.  
 — )( *Utility*, Marc. xii. 31; John xiv. 15.  
  
*εἰ, not*, Marc. viii. 12.  
 — *πότερον*, Luc. xxii. 49.  
 — *siquidem*, Mat. xxvi. 42; Marc. xv. 44.  
 — *utinam*, Luc. xix. 42.  
*εἰς οἰκον*, Marc. iii. 20.  
 — )( *ἐν*, Acts iv. 6.  
 — )( *πρὸς*, Marc. xiii. 3.  
 ἐκ )( *ἀπὸ*, Mat. xxvii. 9; John i. 44.  
**Ellipse of *δεῖ***, Marc. ix. 23;  
 — *κατὰ*, Mat. iv. 15, v. 42; Acts xxi. 3.  
 — cognate substantive, Luc. xiv. 18; Acts ix. 34.  
 — *κοινὸν*, Mat. viii. 30.  
 — conditional particle, Mat. xxi. 42.  
 — *μάνον*, Mat. ix. 37.  
 — *οὕτως*, John xv. 8.

- Ellipse of precatory words, Jerusalem, Mat. ii. 3, iv. 5.  
 Marc. v. 23.  
 — preposition before xxiv. 16; Luc. xix. 43;  
 relative, Acts xiii. John viii. 33.  
 2. — *τις*, John viii. 44; — *λαμβάνειν* )( δέχεσθαι, Acts  
 Mat. xxvii. 9. iii. 21.  
 — *ὑδωρ*, Mat. x. 42. Levirate, Mat. xxii. 24.  
 — *ὑπὸ*, Mat. xxv. 34. Lightfoot, 42.150, and *addenda*.  
*ἐν οἷς*, Acts xxiv. 18.  
 Encycl. Britannica, Marc. vi. 3.  
*ἐντός* not "among," Luc. xvii. Marsh's, Bp. Lectures and Dis-  
 21. sertation, 90 *addenda*.  
*ἐπὶ τῷ αὐτῷ*, Acts xiv. 1. *μενοῦνγε*, Luc. xi. 28.  
 Eternity of punishment, Mat. μετά, as well as, Luc. xi. 7.  
 xxv. 46. μήδε )( μήτε, Acts xxiii. 8.  
*ἔως*, Marc. vi. 33. μόνος, of partial exclusion,  
 Luc. ix. 18.  
 Faith )( belief, Luc. x. 27.  
 Fasts, Luc. xviii. 12.  
 Free-will, Luc. xii. 48, xiv. 15.  
 Genitive, Acts i. 22, iv. 9, ix.  
 7, xiii. 12, xvi. 7.  
 Gibbon, app. B. note (t). Mat.  
 vii. 12, xvii. 25.  
 Glastonbury thorn, Luc. xxiii.  
 51.  
 Gospel, Mat. x. 5, xxvi. 13.  
 Hales, Dr. 190. Mat. xi. 26.  
*hophil*, Marc. xiii. 32; Acts xiii.  
 19.  
*hithpael*, John xi. 33.  
 Holy Ghost, John x. 30, xii.  
 39, xiv. 16, xv. 26; Acts  
 xvi. 7.  
 — lance, John xix. 34.  
 — sepulchre, Marc. xv. 46.  
 Imperative, *hypothetic*, } John  
 — *prophetic*, } ii. 19.  
 Imperfect, Mat. iii. 14.  
 Indirect action, Acts i. 18.  
 Indulgences, } Luc.  
 Invocation of Saints, } xvi. 24.
- Jerusalem, Mat. ii. 3, iv. 5.  
 xxiv. 16; Luc. xix. 43;  
 John viii. 33.  
 — )( Judæa, Luc. xxi.  
 20.  
*λαμβάνειν* )( δέχεσθαι, Acts  
 iii. 21.  
 Levirate, Mat. xxii. 24.  
 Lightfoot, 42.150, and *addenda*.  
 Marsh's, Bp. Lectures and Dis-  
 sertation, 90 *addenda*.  
*μενοῦνγε*, Luc. xi. 28.  
 μετά, as well as, Luc. xi. 7.  
 μήδε )( μήτε, Acts xxiii. 8.  
 μόνος, of partial exclusion,  
 Luc. ix. 18.  
 Negative, by affirmation of con-  
 trary, Mat. xi. 25.  
 — by comparison, Luc.  
 xviii. 14.  
*ὅνομα*, Marc. vi. 14; Acts i.  
 15, xxvi. 9.  
*ὅπου*, Marc. iii. 15, vi. 55.  
*ὅτι*, not "therefore," Luc. vii.  
 47.  
 — not "why," Marc. ix. 11.  
*οὐν*, Marc. iii. 31; Acts xxi. 22.  
*οὐτος* )( *αὐτὸς*, John viii. 44.  
 — )( *ἴκεινος*, John xix. 35.  
 — Acts viii. 26.  
*οὗτως*, referential, John iv. 6.  
*πάλιν*, Mat. iv. 7.  
 Parish, Acts ii. 14.  
*πᾶς*, *any*, Luc. xvi. 16.  
 — limited by reference,  
 Marc. ix. 49.  
 Passover. Mat. xxvi. 17; Luc.  
 vi. 1; John xiii. 1.  
 Paul's, St. visits to Jerusalem,  
 Acts ix. 26.  
 Pearce, Bp. Mat. xxi. 18;  
 Marc. x. 30.

- Penance, Mat. xvi. 19.  
 Pentecost, Luc. vi. 1.  
 $\pi\acute{e}\rho\alpha\nu$ , Marc. iii. 8, vi. 45.  
 Pious frauds, Marc. iii. 21.  
 $\pi\lambda\varepsilon\iota\omega\nu$ , of dignity, Mat. xxi. 36.  
 Prayer, Marc. xi. 24.  
 $\pi\rho\circ\varsigma$  at, concerning, Luc. xx. 19.  
 —— chez, Luc. xviii. 11.  
 Rains, Luc. iv. 25.  
 Reason ) ( revelation, Luc. xii. 48.  
 Repentance, Mat. xx. 9 ; Marc. i. 4 ; Luc. xiii. 3, xv. 7, xvii. 4, xxiii. 43.  
*Sacramentum*, app. C. note (q.) Mat. iii. 16.  
 Sacrifice, Luc. xiii. 1, xviii. 14.  
 Samaritans, Mat. x. 5.  
 Septuagint, app. K. note (p<sup>2</sup>.)  
 $Se\xi centi$ , Mat. xviii. 24.  
 Son of man, Mat. viii. 20 ; John v. 27.  
 Sternhold, Luc. xi. 48.  
 Supererogation, Luc. xvi. 24.  
 Tabernacles, John vii. 2.  
 Temple, Mat. iv. 5, xxi. 13 ; Marc. ix. 15, xiii. 1, 2 ; Luc. i. 21 ; John ii. 20, x. 23, xiv. 2.  
 Theocritus, Acts iv. 24.  
 Tillotson, Luc. ix. 34.  
 $\tau\iota\varsigma$  for  $\delta\sigma\tau\iota\varsigma$ , Acts xiii. 25.  
 Ubi, Marc. iii. 15, vi. 55.  
 Verburg's Cicero, Luc. xix. 1.  
 $Versus fortuiti$ , Luc. v. 21.  
 Vessel containing the soul, Marc. iv. 21.  
 Virgin, Luc. i. 42 ; Acts i. 14.  
 Watches, Marc. xiii. 35 ; Luc. xii. 38.  
 Wishing ) ( willing, Luc. xiii. 24.

THE END.

